AN EXPOSITION OF THE LORDES PRAIER, wherein are delivered necessary lessons for all Christians to learne and practise when they will pray:

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By FRAVNCES BVNNY sometime *fellow of Magdalen colledge in Oxforde.*

I will therefore that men pray every where, lifting vp pure hands without wrath, or doubting. 1. *Tim.* 2.8.

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AN

EXPOSITION OF

THE LORD'S PRAY-

TO THE RIGHT WORSHIP-
full Miſtreſſe FRANCES MATTHEW,
wife to the Right Reverende Father in
God, TOBY Lord Biſhop of Durham,
FRANCES BVNNY *wiſheth grace and*
peace in the authour of all grace and
peace.

MAny are the miſeries that are common to all mankinde, as the dangers wherto this life is ſubiect, and the vnpleaſaunt ſauces of ſorrow, ſickenes, wants, troubles, and ſuch other grievaunces, wherewith our life is ſowred, doe plainely teach vs.

There were amongſt the Heathen that in conſideration hereof vſed to weep, when their friendes were borne, and to reioice, when they died: by this cuſtome acknowledging, that the birth is an entrance into ſorrow & the vale of miſerie, from which by death they were deliuered. Well writeth Saint Auguſtine, that *this whole life, is but a puniſhment*. And the Sonne of Sirach notably deſcribeth and ſetteth out before our eies, the miſery that belongeth to this life. *Great travell is created for all men* (ſaith hee) *and a heavy yoke vpon the ſonnes of Adam, from the day they goe out of their mothers wombe, till the day they returne to the mother of all things*. Then after hee ſheweth how diuerſly men are afflicted, and that this eſtate of life, befalleth euen to him that ſitteth vpon the throne, aſwell as to the poore, that lieth in aſhes, ſo that none can claime in this, any priviledge or prerogatiue.

De civitate Dei lib. 21: cap: 14.

Eccle: 40: 1.

And as all men haue their part of theſe common annoyances; ſo the godly haue be-

beſids theſe, their peculiar vexatiõs, in reſpect of ſinne that is too rife in our ſelues and others; whereby we are grieved to ſee gods glory defaced, his name prophaned, his word reiected, our moſt holy profeſſion ſlaundered, and our ſelues drawen often times vnto ſinne, againſt which wee ſtriue, and ſhoulde ſtriue euen vnto death.

Many alſo are the comfortes that God affordeth vs his children, that we ſhoulde not in this place of our painefull pilgrimage, bee altogither oppreſſed with ſorrow and griefe, and overcome with carefull cogitations. Such comfortes are the company of our friendes and ſuch as wee delight in, the vſe of Gods good creatures to ſupply all our wantes, and ſuch other helpes as hee bleſſeth vs withall. But among them all, there is not any like vnto that conſolation, which we finde in reſorting to our good God, and making our moane to him, who is a Father, to the fatherleſſe, a huſbande, to the widdowe, a

helpe, to the helpleſſe, and a ſtrong towre, to the diſtreſſed, comfort, to the comfortleſſe, to the ſicke, medicine.

Now wee cannot come vnto him, but by faith, nor ſpeake vnto him, as ſuters to be deliuered from the evil, we feare, or inriched with the good graces, that wee deſire, but by praier: which is a deuoute lifting vp not of the hands only, but eſpecially of the hart, vnto the God of all grace, the founetaine of all goodnes. So that the neceſſitie of praier hereby appeareth, and that wee haue continuall occaſions that may force vs to make our requeſtes to God.

And leaſt the burden of our ſins ſhould preſſe vs down to heauily: or we through our corruption or ignorance, ſhould pray for other thinges, or in other ſorte, then we ought: our Sauiour Chriſt hath ſet vs down a forme or patterne which we muſt follow, wherein wee may learne, as with boldneſſe to come before the throne of grace, nothing doubting, but that our

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heavenly Father, will heare the ſighes and groanes of vs his children: ſo alſo, how to frame our praiers in ſuch ſort, as that wee may be hard, and our requeſts granted, as in this little treatiſe I truſt it will appeare. For though our heauenly Maſter promiſeth that we ſhall finde, if we ſeeke, haue, if we aſke, and the dore ſhalbee opened, if we knocke: yet we know that Saint Iames telleth ſome, that they *aske, and haue not,* Iac:4:3: *becauſe they aske amiſſe, that they might beſtow or conſume it on their luſts.* Therfore it behoueth vs to pray with feeling of our wants, that we may pray fervently, and to follow the godly advice of Saint Iames in another place, who will haue vs to *aske in faith,* Iacob 1:6: or faithfully, and without doubting. Nowe to come with ſuch confidence it much availeth, that wee not only *lift vp pure handes,* 1: Tim: 2.8: in teſtimony of an vprighte conſcience, as Saint Paule admoniſheth vs: but alſo that we *cal vpon the Lord with a pure heart,* 2:Tim:2:22 as the ſame Apoſtle elſwhere adviſeth vs. For *let every one that calleth* verſ:19:

on

on the name of Chriſt, depart from iniquitie, everie one I ſay that profeſſeth Chriſt Ieſus, much more then ſuch as ſeeke for his helpe, in their praiers. Theſe and ſuch like cautions or admonitions, are neceſſary for them that ſeeke and ſue vnto that moſt mighty God, who puniſheth ſinne, and hateth wickednes, leaſt that with idle words we beat the aire, and haue our praier turned into ſinne.

To this end therefore eſpecially in this litle treatiſe vpon the Lords praier, haue I bent my ſelfe, & directed my courſe, that I might inſtruct the ignorant, not onely what to aske, nor whereof they ſtand in neede; (though that be not altogither neglected) for our owne wantes, (if we haue any right feeling of our owne eſtate) wilbe a good ſchole-maſter to teach vs that leſſon: but eſpecially, howe we ſhould fraime and prepare our ſelues, in theſe our praiers to come before our heavenlie Father; and what manner of men we ought to be, that beg ſuch things at the hande of God.

So

So that in this glaſſe we may ſee, not only what, or how to aske & pray, but alſo how to liue, and by what rule wee muſt direct our conuerſation. Yea magiſtrates and priuat perſons, princes & ſubiects, paſtours, and their flocke, and al others whatſoever, may hereby be put in mind of ſome peece of duty; and that they cannot pray hartely and earneſtly for that, which themſelues by ſuch meanes as God affoordeth do not alſo ſtriue to advaunce and maintaine. For how abſurd a thing is it, that wee ſay with our lippes, *Hallowed be thy name, thy kingdome come, thy will be done*: and yet God having given vnto vs many goood meanes, to glorifie him, and ſet forth his praiſe, advaunce his kingdome, & bring men vnto ſome reaſonable obedience vnto his holie wil: we never ſet our hand to that plough, or apply our ſelues vnto that ſervice, or at the leaſt, we doe it to coldly, & to ſeldōe? Is not this to aske, that we care not for, & to pray for that we mind not, and to make a ſhewe to deſire that we loue not? Is not

this

this to diſſemble with God, as if we were carefull of the things, that litle or nothing trouble vs?

This and ſuch like faultes wee may find with our ſelues, which alſo we ought to reforme, vnleſſe we will taſt of Gods heavy wrath: and we may in ſome good meaſure learne to amēd thē, if we carefully regard, even thoſe rules of life, which out of this form of praier we ſhould gather, as to the godly reader I truſt it will appeare.

Now this treatiſe haue I thought good to preſent vnto your worſhip as to one vnto whome I confeſſe my ſelfe many waies indebted, and by divers bondes of curteſie very much bound: And that the rather, becauſe amonge many loſſes of friendes, much ſickenes and want of health, & many other croſſes and griefes, whereof for ſome yeares you haue had no ſmall portion: I doubt not but your chiefeſt, your quieteſt and ſafeſt refuge hath beene, earneſt praier to the God of all grace, and a repoſing of your ſelfe in his goodnes, who in a

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tender loue pitieth his, and keepeth even their very teares in his bottle, and heereth their cries in the needeful time of trouble. Take I pray you in good parte, this ſimple token of my vnfeaned good will. Regarde it not according to the woorth thereof in price, but thinke what profit it may bring to a Chriſtian. And as often as you call vpon our heavenly Father (which no doubt you doe verie often) thinke what manner of men we ought to be, that dare approch before him, and come into his preſence, and how we ſhould frame our ſelues ſo to intreat him, that hee may heare vs in this vale of miſery, and comforte vs in all our griefs even vntill he bring vs to that happy place of endleſſe ioy and perfect felicity: which the Lord God in mercy giue to you, and al them that vnfeanedly loue the Lord Ieſus Chriſt: *Amen.*

THat naturall affection and inclinatiō that wee haue vnto our owne good, and to the pzeser-vation of this our life in some happye estate, not onely maketh vs to fele our wāts & griefes, distresses and dangers, but also forceth vs to seeke foz redzesse and reme die of the same. But as in the drought of sōmer, there is no good oz wholesome water but in the bzookes oz spzinges to be hoped foz: neither in a stozme oz tempest any safety foz the ship, but in the haven: neither the childe being in any feare, will be quiet oz thinke himselfe safe, vntil hee be in his fathers armes: euen so whē we haue sought & searched in our miseries, afflictiōs, oz sorowes, all helpes oz comfozts possible; yet our harts can not be setled, our mindes cannot be quieted, vntill we haue drawne the sweet water of true cō-fozt from God himselfe, that fountaine that neuer faileth; and find our selues entred within the haven of his help, and shrowded from all euil, vnder the shadowe of his winges.

No comfort but in God

And because the light of knowledge, which we might haue had of this good and gracious God, maker of all thinges, euen by the creatures the worke of his handes; hath through our corruption bin darkened with the clouds of ignorance: it hath come to passe that the most part of men & women in their extremities, seeking by their naturall vnderstanding to finde out God, haue worshipped the creature insteede of the Creator, and serued the sunne, the moone, and the starres, yea and thinges much meaner and viler then these, which all God hath made to serue our vse: the fruit whereof hath beene, that they haue beene punished in their owne *inventions*, and *walking in the light of their fire, and in the sparkes that they haue kindled, they lie downe in sorrowe.*

Through ignorance Idolatry.

Ier. 4:18
Es. 50. 11:

But that long suffering God, and most ready to forgiue, whoe *desireth not the death of a sinner, not regarding the time of this ignorance* (to punish it in such sort as it deserued) admonisheth now all euerie where to repent, and calleth vs both by the threatnings of the lawe, and by the promises in the Gospell most comfortably deliuered, that we leauing all other helpes in our troubles, and hope of succour, woulde rest and relie onelie vpon him, who can because hee is most mightie, and will because hee is of much mercie, and full of compassion, heare vs when wee call, and helpe

Ezec. 18: 23
Act. 17. 30:

God calleth vs to him:

vs

bs when wee ſtande in neede, if hee ſee it to bee good for his glorie,, and our comforte. So that nowe the *lifting vppe of pure handes*, proceeding from a good conſcience, with a pure hearte, and faith vnfeined, is through CHRIST Ieſus, that acceptable ſervice that wee muſt doe, and that holie ſacrifice that wee muſt offer. And to the ende wee ſhoulde not by our vnworthineſſe bee diſcouraged, or by the burthen of our ſinnes bee ſo preſſed downe, that we coulde not with confidence lifte vppe our heartes vnto the fountaine of grace and mercie, to ſue for releife: our Saviour CHRIST himſelfe, in whoſe mouth there was founde no guyle, and of whome God himſelfe proclaimed from heaven *Heare him*, in that praier which he lefte vnto vs, to bee as a pattern for vs in our praiers to imitate and followe, hath taught vs to ſaie *Our Father which arte in heaven*.

1. Tim. 2. 8.

Our vnworthines muſt not diſcourage vs.

Matth. 17. 5

What greater conſolation, what ſweeter comfort can there bee, then that wee fillie wormes of of the earth, yea duſt and aſhes, whoſe breath is in our noſtrels, whoſe life is but as it were a ſhadowe, and our daies but a ſpanne longe, or as a tale that is told, ſhould attaine to the prerogatiue to cal God our father? What greater aſſurãce of Gods great & vnſpeakable mercy & louing kindnes, thẽ that we who are the corrupt iſſue of our diſobedient

God a father to vs wretches.

parentes, conceiued and borne in sin, that drinke in wickednes like water, and are by nature not straungers only, but enemies also to God: should (Gods spirit bearing witnesse with our spirite, that we are Gods childrē) haue boldnes to come before his presence, who is holy and a iust punisher of transgressors, and say to him with confidence, *Our father?* he creby we see that the hatred which was against vs is abolished, Gods wrath is appeased, sinne is pardoned, loue is purchased, death destroied, life restored, heaven and earth agreed, and God & man reconciled. Yea heere wee are now taught that God loueth vs with an assured loue, with an vnfained loue, yea with a constant purpose to loue vs still. He loueth not vs as sometime one man loueth another; because hee looketh for some good at his hands. For alas what can wee yeeld to him that is not his, & that much more vnperfect than when hee gaue it vs? Neither is his loue such as often one friend beareth to another, because he is able and willing to pleasure him sometime. But hee loueth vs as the father loueth his children, because they are his children, and he their father. Even so God loueth vs, not because wee chose him to bee our father, but because hee by grace adopted vs to bee his sonnes. But there can bee no proportion of loue

Gods loue great and free.

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in men to sette foorth Gods loue to vs ward. *For as high as the heaven is aboue the earth, so great is his mercie towards them that feare him.* And that he might loue vs stil with a stedfast purpose, and might not find in vs any cause to bee displeased at vs: *As far as the East is from the West, so farre hath he remooued our sinnes from vs.* Whereby it commeth to passe that we (woful wyghtes!) that sometime durst not looke vp vnto heaven the place of Gods Maiestie, neither thought our selues worthy to be accounpted among his meanest servauntes', haue now such boldnes that we dare appeare before his face, and say to him, *Our Father.*

Psa. 103. 11.

Vers. 12.

The privilege of Gods children

And this indeede is a privilege and prerogatiue belonging onely to Gods deare children, to approach voto the throne of grace, with such assurance. For although he is after a sorte, the father not of the godly onely, but of the wicked also, yea of all things visible and invisible, because he made them all, and as a good father careth also for them: yet none but such as God hath renewed by his holy spirit and good grace, and in whose harts he hath sealed vp the hope of eternall life, can in their praiers say vnto him cōfidently, *Our Father.* And that is it that heere we are to learn, not what GOD is in himselfe; but what they who are mooved by their wantes and by

faith imboldened to praye, shoulde finde and feele him to bee in their owne consciences, that is, not a Iudge whome they might feare, but a Father whom they must loue, and in whom they must trust.

But heere perchaunce the conscience pressed with the weight of sinne, will cast many doubtes, even as a man that commeth to talke with him against whome he hath offended, & whose wrath he feareth. When a sinfull man that hath broken gods lawes, hath neglected his service, and thereby hath deserved his displeasure, shall thus beginne to praie, *Our Father*, and he remembreth howe disobedient hee hath beene against him to whome he speaketh in such sorte, what comforte or confidence can he nowe finde? how shall *he perswade* himselfe that so iust a god as god is, wil accept of so rebellious a child as he knoweth himselfe to be? Heere we must learne to turne awaie our eies from our selues; and to beholde our selues in another, or else howe longe soever wee speake with god, wee shall neuer haue hope to speede. Wee must remember that our selues are not worthy to offer vppe our sacrifices of praier vnto god. Our High Priest must offer vppe the same, and make them a sacrifice of sweete sauour vnto god, so that our praier it selfe shall not, neither can it bee accepted, but onelye for Christ his sake.

An accusing conscience

God pleased with vs throughe Christ.

Apocal. 8:3.

ſake. And not our praiers onely, but our ſelues alſo are *in him elected and choſen before the foundatiõ of the world, that we ſhould be holie, & to the praiſe of the glorie of his grace, wherewith he hath made vs accepted in the beloued.* Eph,1:4:5:6 And by reaſon of this adoption and choice that hee hath made of vs, wee are his childrẽ, evẽ the heires of al the promiſes, and may bouldely call him *Father*: And that the rather becauſe that Chriſt Jeſus to the end there ſhould be nothing to hinder our hope, hath died for our ſins to pay the price for our trãſgreſſion. And that we not onely ſhould be blameleſſe and without ſpot of ſinne, but alſo holie and fulfillers of GODS Lawes: this our elder brother, whoe hath perfectelie kepte all the commaundemantes, hath imparted vnto vs this his holie obedience, ſo that before GOD it is to bee reckoned as ours, and although *by vs* it cannot, yet *in vs* (by him) *the righteouſneſſe of the Lawe is fulfilled.* Becauſe *CHRIST IESVS of GOD is made vnto vs, Wiſedome, and righteouſneſſe, and ſanctification, and redemption.* Rom:8:4: 1:Cor·1:30 Therefore heereby it appeareth, not onelie that GOD by grace is our *Father*, and wee his *children* by adoption (thoughe by nature enemies:) but alſo that by CHRIST his meanes, this covenant betweene God and vs is ſo confirmed and ratified, that though earthly

fathers or mothers could bee vnnaturall, so that they would forsake their childrē, the fruit of their body; yet the league betweene God and vs, shall stand fast for ever. For *in Christ are all the promises of God Yea and Amen*. So that although when we consider our owne corruption, we may iustly confesse that God might worthely reiect our praiers: yet in regard of Gods mercy in Christ toward vs, we may conceaue good hope, and saie to him, *Our Father*.

2. Cor. 1. 20

This word also teacheth vs besides this comfort two necessary lessons: the one for our *Conversation*, the other for our *Faith* or *Religion*. For if we call him *Father* wee do thereby tye our selues to honoure and obey him: then also wee sette him as a patterne before our eies, whome wee haue a desire to imitate and followe. For such is the authority of the Father ouer his children both by Gods lawe, and by the very lawe of nature, whereby the Gentiles were ruled that knew not God, that their children are bounde to keepe and doe all their lawefull and honest commaundemeutes. And such is the affection of dutiefull children towardes their parents, that in respect of the reverence which they beare to them, they willingly followe their example, and fashion themselues vnto their behaviour. And thus this one woorde draweth vs vnto holie conversation by

We must honour our Father.

by a double band: the one is of *necessitie*, that must force vs: the other of *loue* that must allure vs.

And first let vs consider what *necessitie* of holy obedience we enioine vnto our selues, when wee acknowledge him to be our Father. If we must honour our earthly father and mother, as God commaundeth, and obeie them as Saint Paule willeth: then we must giue eare to Salomon the wise speaking thus vnto vs. *My sonne keepe thy fathers commaundement, and forsake not thy mothers instruction. Binde them alwaie vppon thine hearte, and tye them aboute thy necke.* First therefore wee binde our selues hereby, to *heare* what God sayeth, to *learne* what hee teacheth, to *delight* in that he commaundeth, to *loue* his word aboue the hony and the hony combe, & to haue more pleasure therein, then in all manner of riches, as did the kingly Prophet David. But because it is not sufficient that wee *like vvell* of these holy and perfect waies vnlesse we also *v valke* in them: wee must applie our selues to practise this obedience, which in Gods worde is still required, and concerning which, God promiseth greate blessings vnto them and their childrens children, *vvhich thinke vppon his commaundementes to doe them.* And therefore as our Saviour Christ teacheth that *they are Blessed that heare the vvoorde of God* and

Exod. 20. 12
Eph. 6. 1.
Prov. 6. 20.
Psal. 103. 18.
Luk. 11. 28.

and keepe it: so the Apostle Saint James will have vs, to bee *Doers of the vvorde and not hearers onely*. For as saith our heavenly teacher, *If yee knovve these thinges, blessed are yee, if yee doe them*. Whereby it plainely appeareth, that hearing without doing, learning without following, knowledge without practise, is farre from the duetye of a natural childe to his Father. Wherefore the Sonne of Sirach exhorteth vs, to honoure our parentes *in vvorde and deede*; a good pattern of tye honour that wee owe vnto god.

James 1: 22.

Joh: 13: 17.

Eccles. 3 9.

We must suffer what our Father doth to vs willinglie.

Nowe this childlike obedience, is not shewed in the onely doing of that which he commandeth; vnlesse we patiently suffer such chastisements as it shall please our heavenly Father to lay vppon vs. For *a foole despiseth his fathers instruction, but he that regardeth correction is prudent*. That god as a Father correcteth vs his children whom he loueth, the Apostle to the Hebrewes most plainly teacheth. It therefore beseemeth vs to yeelde vnto him the honour & praise of wisdome, whereby we shall perswade our selues that he knoweth what is best for vs: Then also to acknowledge his louing kindnes towardes vs to bee such, as that he wil alwaies haue a tender care over vs, so that all our afflictions shal be either eased and mitigated, or so ouered, that wee out of them

Prov: 15: 5.

Heb: 12:

shall

shall reape vnspeakable comfort. If we comforte and confirme our selues often times with such godly meditations, *patience shall haue her perfecte vvorke in vs*; so that whether there befall vnto vs wealth or want, ioy or griefe, liberty or restraint, health or sickness, praise or reproach, life or death, yet with a setled hart and a contented minde, we shall bee able to say within our selues, as did Iob that perfect patterne of godlie patience, *The Lord hath given, the Lorde hath taken avvay, blessed bee the name of the Lord*: and as did Christ in the extremity of his agony *Not that I vvil, but that thou vvilt bee done*. And thus wholye resigning our selues to his holie will, willinglie suffering with him, and for his sake heere: wee shall ioyfullie raigne with him throughe his good grace, else where. And this is that first bande that I spake of, which after a sorte forciblie draweth vs vnto holie conversation: because of the commaundement and lawe which our heavenly Father hath given vnto vs, the breach whereof as in gods iust iudgment it deserveth death, so GODS obedient children, will haue a desire in feare and trembling to walke in the same, not altogether for feare of punishment, but especiallie because it is our parte and dutie, to keepe and obeye our Fathers commaundements.

Iames 1:4

Iob 1:21:

Mark:14:36

The

We must strive to be like our father Levit: 11: 44 1: Pet: 1: 14

The other cord whereof I spake, although it drawe not so forcibly with such persuasion of necessity: yet it mooueth vs as effectually, to the holy imitation of our heauenly father, because hee thus exhorteth vs: *be yee holy, for I am holie.* From the which woordes the Apostle Saint Peter draweth a stronge argument to admonish & exhort the Godly of his time, not to fashion themselues according to their former lustes. And the Apostle Saint Paule warneth vs that we *Fashion not our selues like vnto this worlde.* To reforme therfore the vanity of this our daies wherein almost nothing deliteth vs but newe, and those many times most foolish fashions: euen in the bowels of Jesus CHRIST I most humblie beseech and earnestly entreat, all them that professe the Gospell, & are by the inestimable goodnesse of GOD, drawen out of the power of darkenesse, into the kingdome of light, to remember whose children they are, and to whome they say *Our father*, that as obedient children they may followe him, in holie and Christian conuersation. It grieueth mee when I see the vanitie of this our nation in this pointe, amongst whome the Gospell hath beene preached now aboue these forty yeares. But when I see such as professe religion in some good measure, and pretend great zeale, & haue more knowledge than

Rom: 12: 2: We fashion our selus to the worlde

than others, themselues to vse, and in their attendaunts to suffer, instead of modest, monstrous attire and strange: I cannot but blush for shame, & mourne for greife, & quake for feare of Gods heavy iudgmentes against this Lande: which so vnthankfully abuseth Gods benefits, & so carelesse doth cast of all care of following him, whose children we daily say that wee are. I woulde aske of such professours of religion, whether they take themselues in their apparrell nowadaies, to bee the godly followers of Saint Paules councell, who willeth Christian *women that they aray themselues in comelie apparrell, with shamefastnes & modestie, not with broydred haire, or gold, or pearles, or costlie apparell, but (as becommeth women that professe the feare of God) with good workes. Whose apparelling* (as Saint Peter also cõmãdeth) *let it not be outward with broydred heare, and gold put about, or in putting on of apparell: but let the hid man of the hart be vncorrupt, with a meeke and quiet spirit, which is afore God a thing much set by.* And after he telleth vs, that godly wemen did so attire themselues in times past. Or rather must not their owne conscience testifie against them, that they fashion themselues according to those wanton & stately dames, that are by the Prophet Esay bitterlie reproved, & against whõ Gods heavy iudgmẽts are fearfully threatned? Of you, evẽ of such

Christians in apparell monstrous.

1. Tim. 2. 9.

1. Pet. 3. 3.

as you are, the holy Martir Saint Cyprian asketh this question. *Feare you not I pray you, least at the day of our resurrection, hee that made you shall mistake you, and shutte you out, when you runne to enioy the rewards and promises:* I suppose there was neuer more change of fashions then in these our daies, whereby we bewray our vanitye vnto others, make our selues a byword vnto the world, cast away from vs that modest apparrel that only beseemeth Christians, proclaime vnto all that we wil not professe the feare of the Lord, and many waies prouoke Gods wrath: And yet when we come to entreat our God we dare cal him *Father*, whose holines and incorruption wee are so farre from following, that we, we I say, that professe more zeale then others, most willingly frãe our selues to the fonde fashion of lewde persons. And to the greater heaping vp of Gods wrath to our condemnation without al excuse, we cõtinue in this excesse of pride, in these daies, when God pincheth vs with hunger, and visiteth our sinnes with a sharp rodde of sicknes in many places, and threatneth also destruction by warres. Which signes of Gods wrath because they are not of force to abate our foolish pride, but that wee remaine secure & senceles in that & other transgressions, it maketh the godly not without cause to feare, least a heavier iudgmente hange over our heades,

Cyprian de habitu virginum.

heades, which vnlesse we spe edely repent, we are not like to escape. Therefore as wee call him *Father*, so let vs seeke to resẽble him in al holines, modesty, meekenes, lowlines, sobriety, patience & other Christian vertues: that our own consciences may testifie with vs, that as we call him *Father*, so we earnestly striue to frame our selues to bee like vnto him. And thus much for that wee learne out of this, concerning our *Conversation*.

The other thinge that our Saviour teacheth vs heereby when he willeth vs to pray thus *Our Father*, concerneth our *Religion*: For it instructeth vs to whom we ought to make our praiers, that is to God onely. For although we haue those whom vpon earth we may cal *Fathers*, yet in heaven, whither our praiers ought to be directed, we haue but *one*, as in an other place we are taught. So that this name or title that we heere giue vn to God, giueth vs to vnderstand, that if with confidence we wil pray, we must aske that which we want, of such a one, as both will heare vs because he loueth vs, and hath taken vppon him to doe vs good: and also can heare vs because hee made vs, and therefore knoweth our secret thoughts, and likwise help vs because he hath authority ouer al

Praier to God onely p 28

Matth. 23. 9

But it is not the meaning of our Sauiour Christ in teaching vs to praye *our Father*, to condemne as vnlawfull our prayers that are made

made vnto the second or third persons in the Trinitie, the Sonne, and the holy Ghost, whoe togither do woorke both in our creation, and our redemption. This is but *one God*, one I say in nature and substance; and therfore what person soever we haue especial regard vnto in our praier, yet our petitions are directed but vnto one God. As for the name of the Father, Sonne, and holie Ghost, they are vsed only for the distinctiō of persons. But we are taught to cal vpon God the Father, not to exclud the other persons, but that we may come vnto God with the greater assurance, being certainely perswaded that he loueth vs as a Father.

Lastly I note in this word, that we are directed in our petitions vnto God, because we, wee I say sinfull wretches, are willed in our owne persons not to be afraide to come before him. Wee are not willed to seeke out new mediatours, intercessors, or advocates. Wee learne not heere that pollicy of the Popish Synagogue, to desire the Saints and Angels to praie for vs, and to be our spokesmen. But he that told vs yea and confirmed it with a double oth, that *Whatsoever yee shall aske the Father in my name, he will give it you: He is at the right hand of God, & maketh request for vs*: He I say sendeth vs directly to God, and commandeth vs to say *our Father*. His directiō is sufficient

We though sinners are to pray to God.

Ioh: 16. 23: Rom. 8: 34.

ficient for our discharge, his worde is our warrant. *For there is one God, and one Mediatour betweene God and man, the man Christ Iesus*, as that chosen vessell of the Lord hath taught vs: By which Christ Iesus, *Wee haue boldnesse and entraunce with confidence, by faith in him*. So that although earthly princes haue their Maisters of Requestes, and other meanes to preferre vnto them the suites of their subiects, and to solicit their causes, because they are men or women, whose nature wil neither suffer them to be in mo places then one at the same instaunt, or to heare what they wish, or knowe what they want, that stand in need of their helpe: yet doth Chrysostom iustly and vpon good ground, commend the godly pollicy of that cōstant & cōfident suiter the woman of Chanaan, who *not seeking for the mediatiō of Iames, Iohn, or Peter, or of the whole companie of the Apostles, in steed of al thē, brought a contrite and humbled hart, & came to the very fountaine*, thus reasoning within her selfe: he descēded, took our flesh vpō him, & was made man, that I might be bold to speake to him. And as if he would plainly resolue this doubt, & answere this question, he setteth it down as a principle in religiō in many places, that *God will rather heare vs for our selues, thē other for vs*, cōfirming this doctrine by the example of this woman of Canaan, who was not

1. Tim. 2. 5.

Eph. 3. 12.

God not to be come to like other princes.

Tom. 5. Hom. 12.

Hom. in gen. 43.

Hom. de profectu euang.

heard when Christes disciples intreated for her, but her owne petition was graunted. And therefore Saint Ambrose doth well and truelie call them but *miserable excuses* that men make to cloake their Idolatrie, that would make men beleeue, that it standeth with God as with earthlie princes, who commonlie heare not their subiects complaints but by the meanes of others. Let vs therefore bee bould to come before God, the very fountaine of al grace and goodnes, the only hope of helpe, and say vnto him seeing Christ hath so commaunded vs *Our Father. For if our owne harte condemne vs not*, (of want of sincerity) *then haue we boldnes to come vnto God by Christ, seing he ever liveth to make intercession for vs*. And thus much concerning the reverent and confident affection which this word *Father* teacheth vs to haue towardes them to whome we must pray, whereby we may easily gather howe absurde and base a thinge it is, for a Christian to prostrate himselfe in praier before any creature.

In epist. ad Rom. cap. 1.

1. Ioh. 3. 21. Heb. 7. 25.

Nowe as this title of *Father* may much incourage vs in our praiers, because he is much more louing and kinde to vs his Children, then any naturall Father can be: so yet our bouldnes must needes war the greater, when wee see that our Saviour Christ telleth vs, that we must cal him *Our Father*. And to whome speaketh hee in this

Luk. 11. 13. Matth. 7. 11.

OVR

place?

place? Even to whome he teacheth to aske forgiuenes of their trespasses: to them whom he flatlie threatneth that vnlesse they forgiue others, they shall not bee forgiuen at Gods hand. Therefore we heere learne, that our sins cannot make such seperation betweene god and vs, if we be desirous, and striue to be seperated, and sequestred from them; but that wee may assuredly hope to finde mercie, and forgiuenesse at gods hand. For although the sweete baites of vngodlines, doe sometimes deceiue even the deere sonnes, and holy Saints of god: yet not the sinning; but the not sorowing, the not repēting for the same, doth procure the hatred of god against vs. To omit infinit examples of the holy Fathers in the olde testament that might proue this sufficiently, the newe testament affoordeth vs stronge testimonies, to assure vs that this is true. The sinfull woman, Zache, Peter, the theefe vpon the crosse, & Paule himselfe, were very grievous offendours: Yet her inward faith which she did shew forth by her earnest repentance was by these most sweete words confirmed, *Thy sinnes are forgiuen thee*: *Saluation came to Zacheus his house*: Peter afterwards attained to that holy function, to bee a feeder of Christ his flocke: to the theefe was made that comfortable promise: *To day shalt thou be with me in Paradise*: And Paule was by the com-

Math: 6: 15:

Not sin, but vnrepentance hurteth

Luk: 7. 48.
Luk. 19. 9.
Iob: 21: 15:
Luk: 23: 43.

Act.13:2. Act:9:15: maundement of the holy Ghoſt, *Seperated to the Lords worke, a choſen veſſel to beare my name* (ſaith God) *before the Gentiles, and kinges, and the children of Iſrael.* Nowe as the vnſpeakable and vndeſerued mercy, which hath beene ſhewed vnto all theſe, muſt teach vs with an aſſured faith to come vnto this *Our father*, inwhome by the meanes of Chriſt, wee haue as good intereſt as they had: ſo muſt their ſpeedie, earneſt, and vnfeined repentance, teach vs to humble our ſelues hartely, and with a full purpoſe of amendement, without delay, before our louing father, and to harken to that godly councel of the prophet Ioel who ſaith: *Turne you vnto mee vvith all your hearte, and vvith faſting, and vvith vveeping, and vvith mourning, and rent your hartes, and not your cloathes, and turne to the Lord your God.* For although the Lorde is good to all, and, *his mercies are over all his vvoorkes*: and, *as high as the heaven is abone the earth, ſo great is his mercie tovvard them that feare him*: yet they vnto whom this louing kindneſſe is extended, may fitly bee compared vnto veſſels dipped into the water, which if they be whole, bring vp the veſſell full of water: but if they be broken or full of holes, were it never ſo full, it runneth all out. Even ſo they that are renued by the feare of the LORD, which is the beginning of wiſedome, are fitte veſſels

Repentãce

Ioel:2:12:

Pſa:145:9: Pſa:103:11

vessels not to receiue only, but to keepe also and containe GODS good graces: but they that through their olde corruption, are rotten and full of riftes, though a sea of mercy should be powred into them, yet shall they bee founde but emptie caskes. Let noc therefore our sinnes discourage vs, but that we may notwithstanding our transgression and imperfections, with vnspeakable comfort call him *Our Father*; let vs with an assured purpose of amendement in time to come, and harty sorrow, for that which is past, humbly *acknowledge our sinnes vnto him that is faithfull and iust to forgiue vs our sinnes, and to clense vs from all vnrighteousnesse*, For if still wee continue in our sinnes without remorse of conscience, wee are so farre from hauing comforte in calling him *Our Father*, although we sound it out as with a trumpet, and that often everie day, that wee shall rather finde it to be most true that the prophet telleth vs, *There is no peace* (saith the Lord) *vnto the wicked*.

Eccle:21:14

1:Ioh:1:9:

Esai:48:22:

But nowe if we finde that *our hartes being purified by faith*, and also that *being iustified by faith, vvee haue peace tovvard God, through our Lord Iesus Christ*: if I say we find that *Gods spirit, beareth witnesse vvith oor spirit, that vvee are GODS children*, and so imboldeneth vs to call him *Our Father*: then let vs consider of our great pre-

Act:15:9:
Rom:5:1:

Rom:8.16:

The prerogatiue of Gods children:

heminence and prerogatiue, that wee haue aboue all worldly honour and excellency. If he be *Our Father*, we are his children. *If children, we are also heires, even heires of God, and heires annexed with Christ.* Now by being such inheritours, we haue not onely assured hope in the life to come laide vp for vs: but also most glorious prerogatiues to our comfort and consolation, whilest wee are pilgrims and trauellours from our heauenly home. So that whatsoeuer the worlde esteeme of vs, or howsoeuer men hate or persecute vs: yet seeing that *Our Father* will giue vs a kingdome, and hath already giuen to vs, and for vs, his Sonne Christ, *how we shall hee not with him giue vs all things also?* *Our Father* is not the creatour onely and preserver of all his creatures; but also the commaunder and disposer of them. Can we then that are his children and obedient seruants, want anie of them that may serue vs to GODS glorie, or our comforte? Hee careth for the ravens that call vppon him, feedeth the fowles of the aire, and cloatheth most gorgeously the lillies of the fielde, and shall he suffer his owne to perish? Noe, noe, let vs verelie perswade our selues, that because *Our Father* is both owner and controuller of all things: therefore wee his children may with great boldnes vse the creatures, and receiue his blessinges, as pledges

Luk. 12:32:
Rom. 8:32:

and

and assurances, of his farder loue towardes vs. Yea they are *sanctified vnto vs by the vvoorde of* GOD (wee vsing them accoyding to GODS will) *and by praier. But vnto them that are defiled and vnbeleeving is nothing pure, but even their mindes and consciences are defiled.* 1, Tim: 4: 5: Tit: 1: 15.

But let vs heere take heede that we abuse not that liberty, which wee haue by our Fathers goodnesse. If wee say *Our Father*; and in confidence of his goodnesse towardes vs, are bolde to vse his creatures: yea if by the woyde, that is by the lawfull vse of them, such as Gods woyd hath commaunded, they must bee sanctified (foy otherwise they are vncleane vnto vs) then must wee learne out of GODS booke to what end, and foy what purpose, GOD hath permitted vnto vs the free vse of his creatures. Is it, I praie you, that wee shoulde satisfie therewith our monstrous and foolish pryde, our filthy lusts, our beastlie dyunkennes, oy vngodlie pleasures? Not so foy in these thinges and such like there is a double offence; the committing of such thinges, and the abuse of GODS good creatures. I cannot therefoye but marvaile at and lamente the bytish follie, oy willfull stubboynes, of many in our dates, who farre beyond al compasse of measure, oy limites of modestie, or regarde of The vse of the creatures.

their estate, or respect perchaunce of their abilitie, strive in pride to exceede one another; proclayming to the world their folly; mispending their goods, wherof they are but stewards, & must giue a straite account; giuing perhapes provocation to themselues of lewdnes, and bad example vnto others. Where is that modesty in apparel that Gods worde requireth in the professours of religion, that moderation in meates and drinkes, the sobriety of maides, the humility of matrones? Is this a good vse of our Fathers blessings, to striue who can be proudest in all meetinges, and most wastfull in all feastinges? When I consider howe greately we provoke God to cast downe vppon vs his heavy iudgments for such our rebellions: howe little we feare (shall I say the threatnings? nay) the execution of his wrath: howe we daily growe in all pride and disorder: howe little sinne is punished, and howe securely these things are winked at, to their greater sinne and shame that should reforme it: I cannot but trēble for fear of some heavy desolatiō that should come vpon this land, so secure, yea so stubborne in so great offences. *O Lord they will not behould thy high hande, but they shall see it, and bee confounded.* Esa: 26: 11: Thus as it is comfortable to vs, that we may be bold to say *Our Father*, because we know therby that hee loueth vs, and giueth vs leave to vse his crea-

creatures: so should the goodnes of God moue vs to repentance, sobriety and holy obedience, & a feare to offend him, especially in those thinges that are vnto vs the pledges of his loue.

OVR.

And now because Christ teacheth every of vs to call him *Our Father*, he letteth vs vnderstand, that wee are all brethren in a spirituall kindred, being by grace the children of our heavenly Father, partakers of one spirit, as the earnest penny of our most happy hope, heires of one kingdome, and heavenly inheritaunce, and inheritours of the selfesame promises. If then it be an absurde and vnnaturall thinge, brethren, to fall out amongst themselues, and to striue, as it seemed to Abraham, who to pacifie Lot, when their heardmen were like to disagree, vsed these words, *Let there be no strife I pray thee betweene me and thee; for wee are brethren:* then let vs endevour to *keepe the vnitie of the Spirite, in the bonde of peace: and aboue all thinges put on loue which is the bonde of perfectnesse*, that wee may *ioine with godlines brotherly kindnesse, and with brotherlie kindnesse loue.* For this cause it is that our Saviour Christ, in this praier, which hee teacheth vs, that it may bee as a patterne, after which wee should frame our petitions, instructeth vs not to saie *O Father*, as if wee might not haue bouldnesse to claime

Our brotherhood.

Gen:13:8
Eph 4:3:
Colos:3:14
2 Pet. 1. 7:

him for ours. Neither doth he will vs to say *My Father*, as if wee woulde share him out amongest vs, and make a seperation in Gods familie. But he commaundeth vs to say *Our Father*, both in respect of the comfort, whereof I haue alreadie spoken: and also to giue vs to vnderstand, that in our praiers we ought to haue an earnest affection, not to benefit our selues onely, but with a Christian care, to bee mindefull of all the members of Christ his Church.

Neither speake I this as condemning such, as in their petitions doe speake vnto GOD, as if he were their GOD onely, saying *My God*, or, *My Father*. For I knowe that the godlie in the earnest craving of helpe, that riseth out of a great feeling of their distressed estate, doe often in their deepe sighes and groanes, send vp such praiers vnto the God of all mercy. *I cried vnto my God. O my God deliver mee.* But the Psalmes are full of such requestes. Yea and CHRIST himselfe by his example teacheth vs, that it is lawefull for vs so to pray, when vppon the crosse hee cried *My God, my God, why hast thou forsaken mee?* Much like is the confidence of the blessed Virgine Marie, when shee calleth God *her Saviour*. And Saint Paule is boulde to call God, *his God*. It is therefore not lawfull onely, but also a more plaine proofe of an assured conscience, when

Psal: 18: 6.
Psal: 59: 1:
Math: 27: 46
Luk: 1: 47:
1: Cor: 1: 4:

when in their priuate petitions, which vppon spe ciall occasions they make, Christians runne with a stedfast faith, and frō the bottome of the soule, with feeling of comforte, applie vnto their heauy hart, this most gracious God, as a most soueraigne salue, to ease their griefe. As therefore the godly haue, and we may, in our priuate praiers, most comfortablie saie *My Father*, *My God*, *My Lord*, or, *My Sauiour*, as GODS spirite, shall direct our spirite to praie: so yet as anie occasion shall arise, we must be mindfull also of all the members of Christ his Church, as members of the bodie, whereinto we acknowledge our selues to be incorporate; and as wee feele their afflictions, or know their wantes, we must be ready to intreat for them saying *Our Father.*

Nowe although this comfortable title which we giue vnto him, might be sufficiene to perswad vs, to relie onely vpon him: yet because our nature is such, that as did the Israelites, we wil easilie starte aside like a broken bowe: and commit the two evilles, whereof GOD reproueth his Idolatrous people in these words *My people haue committed two evils: they haue forsaken mee the fountaine of liuing waters: and dig them pittes, broken pittes that can houlde no water:* therefore our Sauiour Christ knowing howe readie Ier. 2. 13.

we

we are to wander after our owne imaginations, and to deuise vnto our selues such Gods, as our selues imagine we may best deale withal, describeth this God to whom wee must come, & before whom we must pray, in these words, *Our Father which art in heaven.* Which wordes being considered of together, doe so set before our eies the true God vpon whom we must call, that wee are to foolish if we know him not, to careless of our own good, if we pray to any other. For although the wicked and vnbeleeuers, run after false gods, & *kindle a fire*, & are cõpassed about with sparks, as the prophet Esay vpbraideth the wicked Iews: yet because God heareth our praiers, *vnto him therefore shall all flesh* (that feareth his iudgments and hopeth for his mercy) *come.* Because that as the prophet Dauid in another place saith, *there is not any in heaven, or earth, that hee doth* (for wee should) *desire but God only.* Vnto this our heauenly Father the godly haue at all times lifted vp both hands and hearts, and haue found vnspeakable comfort. *I will* (saith the prophet Dauid) *lift mine eies vnto the mountaines, from whence cõmeth my helpe. My helpe commeth from the Lord, that hath made heaven and earth. But confounded be all they that serue that which is graven: and that glorie in Idols.* But the Scriptures are most plentifull in this point, namely to shew that the true

In heaven.

Esa: 50: 11:

Psal: 65: 2:

Psal: 73: 25:

Psal: 121: 1:

Psal: 97: 7:

true God, *dwelleth not in temples made with hands*; much lesse that Apollo was hee, who seemed to deliuer his Oracles at Delphi, or Iupiter that kept the Capitoll at Rome, or Diana of the Ephesians, or any other creature, that foolish men or women worshipped, either in their Temples or elsewhere: but wee must pray vnto him who hath the heauen for his seate, the earth for his foote-stoole, whose substaunce is incomprehensible, whose waies are vnsearchable, whose power is so infinite, that none can resist it, whose goodnesse is so aboundant, that it is as a fountaine that cannot be drawen dry. Therefore omitting all creatures bee they neuer so excellent, since Christ hath so commaunded vs, let vs cry confidently in all our necessities, vnto our Father which is in heauen. Act:7:48.

Which art in heauen.

And this difference which heere our Sauiour Christ teacheth vs to make, betweene our heauenly Father, & all false Gods, doth not only reforme the superstition of the Gentiles, but also the Idolatry of the Papists, who teach vs not to lift vp our eies, or to send vp our praiers to heauē to intreat our Father: but they set vp Images in their churches, to keep the peoples eies occupied in beholding them, that their minds also may be drawne away from the true God. Both these I say are confuted heere by our Sauiour Christ by

Against Idols.

by one breath becauſe we muſt ſue for helpe from heaven, not from the Temples of Idols: and in heaven, we ought not to entreat our brethren or ſiſters, that are at reſt before vs, but him that is Father & Saviour, both to them and vs. What groſſenes therefore and follie is it, that they to their condemnation will call themſelues wiſe (as Saint Ambroſe complaineth) with whome the deade can doe more, and are better accounted of then the liuing. For they departing from the liuing god, like better of them, that are deade.

Ambroſ: in epi, ad Rom: cap. 1:

But if our Father be in heauen and we vpon the earth, what hope can we haue that we ſhalbe harde? Shal our voice pearce the cloudes, or ſhal our crie aſcend into the heaven? If at any time, any ſuch thoughts doe trouble or diſcourage vs; wee may well aſſure our ſelues, firſt that Chriſt would never haue commaunded vs to aske, but of him of whome we ſhoulde moſt certainely bee harde. Then alſo ſuch is the nature of faith (without which we cannot pleaſe god: For *whatſoever is not of faith is ſinne*) that it never reſteth vntil it haue found out him, in whome onely it receiueth cõfort. It ever asketh that it may receiue, it ever ſeeketh vntill it finde, it ever knocketh, vntill the doore of mercy be opened. So that althoughe wee are vppon the earth, and can bee hearde but a little way; yet our hande of faith reacheth e-

How wee, on earth are hard:

Heb: 11. 6:
Rom: 14: 23

ven

ben vnto god, and the crie of it ſoundeth moꝛe ſhꝛill then a trumpet in his eares, as by the exam-
ple of Hannah and others moſt plainely appea-
reth. And this faith firſt taketh houlde of CHRIST whoe hath made our attone-
mente, and ſo bꝛingeth vs beforꝛe GODS ſeate. 1:Sam:1:13

Neither yet muſt wee tie god vnto the hea-
vens, that place of glorious maieſtie, as if hee were included within the ſame. *Behould the hea-
vens, and the heavens of heavens, are not able to con
taine him. Whither ſhall I goe from thy ſpirit,* (ſaith the pꝛophet David) *oꝛ whither ſhall I flie from thy preſence? If I aſcend into heaven thou arte there, and if I lye dovvne in hell, thou arte there. Let mee take the vvinges of the morning, and dvvell in the vttermoſt partes of the ſea: yet thither ſhall thy hande leade mee, and thy righte hande houlde mee.* And as the pꝛophet ſheweth there verie plainely, that god is pꝛeſent everie where: ſo hee alſo acknowledgeth, that his wooꝛdes and thoughts are not hidden from him. *For* (ſaith hee) *there is not a vvoorde in my tongue, but lo, thou knoweſt it vvholie O Lord. Yea thou vnderſtandeſt my thoughtes a farre of.* And therfoꝛe the Scriptures ſpeake ſometime of gods eie, to ſhewe that hee ſeeth all thinges, ſometime of his eare, to ſhew that he heareth all things, Everywher 1:King:8: 27: Pſal:139.7

Li de trinit: things, as Tertullian very wel noteth. For euen the Sea of mans conscience, lieth open before God, as Saint Augustine speaketh. And by this

Conf. lib 10, cap. 2. meanes it cõmeth to passe, that the child of God, in his praier crieth so lowde that God heareth him, though he make no noise at all: hee vttereth no sound, but crieth in his heart. Although therfore we say, *Our Father which art in heaven*, yet doe wee not deny him to bee vpon the earth also; yea he is so neere to euery one of vs, that in him

Act: 17: 28: *We liue, and moue, and haue our being*: so that he seeth our wants, heareth our sighes and sobbes, knoweth our thoughtes, and relieueth our necessities. Therfore in our praiers our comfort may be the greater, because our suites are made vnto him, that hath absolut authority and power, both in heauen and earth.

Why wee call him father in heauen, You wil perchance aske, why we are taught to say *Our Father which art in heaven*, seeing hee is not in heauen only, but in earth also? I answer first for the auoiding of our superstitious inuentions, and wandring affections (as I haue declared) that it may be as a bridle to restraine & keep vs backe, from seeking to any other God, but the true God. Secondly because Gods glory most of all appeareth in heauen: where the Seraphims cry one to another *Holy, holy, holy, is the Lorde of hostes, the vvhole earth is full of his glo-*

Esa: 6: 3: *rie:*

rie: and the fowre beastes without ceasing daie or night, and the twenty-foure elders, casting their crownes downe before the throne, ascribe all honour, and power, vnto him. And whereas the Iewes in times past, though they did sufficiently set downe Gods maiesty and magnificence, if they described him thus: that he dwelleth in his holy habitation, and is in his glorious Sanctuary, and sitteth betweene the Cherubims: nowe our Sauiour Christ teacheth both them and vs, to lift vp our eies higher, and not to seeke him in temples made with handes, but to looke vp vnto him, in the place of all honour and excellentie. For euen that holyest place of all, was but a figure of the true and perfect, that is the heauenly Sanctuary, whereinto our high Priest Christ Iesus is gone before, to make intercession to our God for vs. Rev:4: 8: 9: 10: Heb:9:24:

And thus to consider our Fathers power and greatnes, bringeth with it double comfort. First that hee vnto whom wee pray, vpon whome wee relie, and vnder the shadowe of whose wings, wee desire to bee shrowded: is in no daunger of his enemies, but farre out of their reach. Nimrod that lustie hunter and his companions, thoughte to builde a tower that shoulde reache vnto heauen, but the LORDE easilye confounded and brought Our hope sure.

to naught, their proud purposes and attemptes. As at all times there haue beene, so at this daie there are to many Nimrods, whoe doe builde in their own conceipt strong and high towers, setting themselues against the councell, the gospel, and people of God. They conspire amongst thē-selues, and combine themselues togither, they devise their purposes, and endevour to put in execu-tiō their practises, against the Lord, and against his annointed: they make stronge their wicked coūcels, vnder the name of holy league, they trou ble the peace of Christendome, with their vnqui-et devices, they make havock as they cā, of Gods people, oppose thēselues to the truth, & vnder the hypocritical colour of religiō, seeke to overthrow al religion & truth. *But he that dwelleth in heaven*
Psalm. 2. 4. *shall laugh, the Lord shall haue them in derision.* For howsoever they flatter thēselues in their power & multitudes, saying in ther own perswasiō, *we are they that ought to speake, who is Lord over vs?* yet can they reach no higher thē the earth; & therfore what can their foolish imaginations prevaile a-
Psal. 18. 10. gainst him that *rode vpon the Cherub and did flie, and he came flying vppon the winges of the wind. He made darknes his secret place, and his pavilion round about him, even darknes of waters and cloudes of the aire. At the brightnes of whose presence the cloudes passed, haile stone, and coales of fire. The Lorde*

also

also thundered in the heaven, and the Highest gave his voice, hailestone, and coles of fire. Then hee sent foorth his arrowes, and scattered them, he increased lightninges, and consumed them? What harme can they doe I say to this great and terrible God, with all their might and multitudes? Can they remoue the rocke of our safety, or overthrow the castle of our confidence? We, no they being compared vnto him, euen in their greatest strength, are weaker then water, viler then wormes. Yea he hath them so bound and chained, that they cannot hurt the least of his Saints, but by his leaue, and therefore to their good. All the mischiefe then, which they intend against God and his seruauntes, shall turne to their owne destruction: and this is it that they shall bring to passe; they shall prouoke against themselues his implacable, but iust anger, in whose fauour and loue is the well of life, but in his wrath, is certain and eternall death. And this comforte we haue because our Father is in heaven, frō which place the dragon and his Angels are cast out, so that woe and danger, belongeth onely to the inhabitantes of the earth. Revel. 12. 9

And as it is a great strēgthening of our faith, to know that our Father is not subiect to any perils, because he is in the place of power and maiestie: so wee haue this assurance thereby,

Our interest in heaven.

that we haue also by his grace, an interest in that glorious inheritāce. For our fathers house, is our home. And therfore our Sauiour Christ, a little before that hee should goe into heaven, telleth his disciples, that he doth both go before to prepare a place for them, *that* (saith he) *wher I am, there may ye be also.* This then is our consolatiō. If we here in this world suffer griefe or sorrow, if we be subiect to persecution & affliction, if we be hated and reviled, if we be scourged & killed: what marvel is it, if our enemy deal no better with vs, (for the world is our enemy & hateth vs, because we are not of the world, but God hath chosē vs out of the world) But whē we come home to our Fathers house, sorrowe shal cease, there shal be no danger, no distresse, no losse, no affliction, but mirth, without mourning, ioy without easing, abundance without wāting, life without ending. This I say shal be our most blessed & happy estate, when wee shal be with our Father which is in heaven.

Ioh. 14. 2.

Ioh. 15. 19.

We must be heavenly.

Now a third reason why we are taught to say *Our father which art in heaven*, is for our instruction. For if our Father be heavenly, holy, seperat from sinners, then how ought we to walke before him, in all holy conversation? If our father bee in heavē, it becōmeth not vs that profesſe our selues to be his children, to lie groueling heere vpon the earth, as if we were tied, or nailed vnto the same.

It

It is therefore good that we harken to the sound & godly aduise, that our Sauiour Christ giueth vs concerning this point, which is, that wee lay not vp to our selues treasure in earth, but in heauen, *For* (saith he) *where your treasure is, there will your heart be also.* And that we follow S. Paules counsell, who thus exhorteth: *Set your affections on things which are aboue, and not on thinges which are on the earth.* For although God hath *given the earth to the sonnes of men*, to liue vpon it, and to receiue the fruits thereof, with our paine and labour: yet our hoped for inheritãce is eternal life, not heere, but els where; not vpon earth, but in heauẽ. We therfore liuing in the world, yet must not loue the world. We must learne of that kingly prophet Dauid, who thus chargeth vs: *If riches encrease, set not your harts thereon.* And of that chosen vessel S. Paul, to vse this world, as if we vsed it not. Our Father is in heauen, our eldest brother, our head and captaine is there, our crowne of glory is there, our life is hidden there, our true hope and helpe is there. If then we be children of that Father, brethren vnto Christ, mẽbers of that head, souldiers vnder that captaine, and haue any true longing after those spirituall and eternall good thinges; we must clime vp thether in affection; and howsoeuer for a time, we are absent in the flesh, trauelers, and pilgrimes, in this vale

Mat: 6: 19. 20

Colos: 3: 2:

Psal. 115: 16

Psal: 62: 10

1. Cor: 7: 31:

of misery, our hart must bee at home. With such affection should we alwaie say *Our Father which art in heaven*. For I pray you with what confidence can wee aske any thinge of him, as of our heavenly Father, if our owne consciences testifie against vs, that we are worldly, earthly, fleshly, carnally minded, and to bee shorte nothing lesse then heavenly. Wee can never perswade our selves, that our Father will ever haue delite in such children, as are so farre vnlike to their Father; or haue pleasure in the sonnes that are of so contrary disposition.

And thus much concerning the preface of the Lords praier, wherein wee haue comfort and instruction. Comfort, in that we are commaunded to call him Father, and that our Father; and such a Father as is in heaven, that is in the place of might and glorie, whether we his children haue promise that we shall come. So that our Saviour Christ would haue vs hereby, as Moses a far of sawe the land of promise, so in our praiers, although on earth as it were to looke, vnto our heavenly Canaan. Our instruction is to learne to obey God because he is our Father, both in doing that he bidde th, & in suffering that he laieth vpon vs. Thē also we learn to reform our selues according to the pattern that he setteth before vs in al our conversation. For it is a praise for ỹ child, to

be

be lik his vertuous Father. And to whō we must make our prayers wee are heere plainely taught, nāely to God only whose loue to vs ward, passeth the loue of any Father to his childe, who because hee is in heaven, wee therefore must lifte vp our harts thither, and haue our affections heavenly.

The second part of the Lordes prayer containeth fiue petitions, wherof the first three teach vs to aske such thinges as chiefely doe concerne Gods glory: the three last petitions, do especially concerne our selues, and those thinges that belong not to our life onely, or our body; but also to our soule, and happie or godlie life.

The first petition is, *Hallowed be thy name.* By the *name* of God is heere mente whatsoever wee knowe of God. For as by their names we knowe all the creatures, in so much as when we heare a thing named, we knowe what is mente thereby: So those attributes or properties whereby wee set forth Gods nature, whether of goodnes, or of greatenesse, or whatsoever else, are his name. And so the effecte of this prayer is, that what thinge soever it is, that wee heare, learne, or knowe of GOD, we frame our selues with all reverence to receiue it, and to make such vse thereof, as may bee most to GODS glorie. Gods name

The order it selfe of these petitions, wherein the thinges that belong vnto God (as it is meete and right) are preferred before those things that concerne our selues: teacheth vs what reckoning wee ought to make of al thinges in this world. For if we be truely sanctified to the Lorde, and haue such care of Gods glorie as wee ought to haue, we will so greatly loue it, and so wholy regard it, that no profit, pleasure, ioy, loue, hope, honour, safety, or life it selfe, shall more delight vs, then the doing of that whereby God may be glorified. No griefe, feare, danger, reproach, hatred, losse, or death it selfe, shal terrifie vs from doeing it. Yea whatsoever it is that concerneth God, either his glory, or his wil, or his kingdōe, we must as it were forgetting our selues, and what thing soe ver we most reioyce in, wholy and readily applie our selues to fulfill the same, and to further it with all our indevour. This is it that God by his servant Moses, requireth of his people in the Lawe, and our Saviour Christ, confirmeth the same vnto vs as a thinge most necessary, to *loue the Lord our God with all our harte, and with all our soule, and with all our mindе*. And in this respect it is that the same teacher of perfect holines saith, *Hee that loueth father or mother more then mee, is not worthy of mee: and he that loueth sonne or daughter more then mee, is not worthy of me*. This zeale

Gods glory to be preferred:

Deut: 6: 5:

Mat: 22: 37:

Mat: 10: 37

to

to further Gods glory, and to obey him, hath so wrought in the godly, that they haue bin content to be *tried by mockings and scourgings, yea, moreover by bonds and prisonment. They were stoned, they were hewen a sunder, they were tempted, they were slaine with the sword, they wandered vp and down in sheepes skinnes, and in goates skinnes, being destitute, afflicted, tormented*. This was to our Saviour Christ his meate, and alwaies hath beene to the Saints of God their greatest ioy. Heb:11:36 Ioh:4:34

And amongest the thinges which especially concerne GOD, wee must beginne with the sanctifieng of his name, that is, his glory. First because all our actions, yea our very wordes and thoughts, ought alwaies to bee directed to Gods glorie, as God willing shall after appeare. Then also because the sanctifieng of Gods name is so needful, that vntil an earnest desire therof be setled & planted in our harts, nothing that wee doe, can be good or acceptable vnto God. If we pray, we must in the requests that we make, haue a speciall eie to Gods glory. If we giue almes, if wee mourne & weepe for our sins, if we be doing good to others, in al things our chiefe regard ought to be this, that god may be glorified. For this cause must the light of religiõ or professiõ, shine (by our holy & Christian conversation) before men, *that they may see our good workes, and glorifie our Father* Mat:5:16:

which is in heaven. For this cause our Saviour Christ teacheth vs in this praier to lay this foundation, to set before our eies first the *Hallowing of Gods name*.

But Gods name is of it selfe holy, in so much as whatsoever we consider in God, whether his wisedome, or his goodnes, or his greatnes, or his iustice, we cannot find any thing but holinesse in him: so that we must vnfainedly confesse, that *Holy and reverent is his name*: why are we thē taught to pray, that his name which is never other then holy, neither yet can be, should be hallowed? We doe not make request that it may bee holy in it selfe, but that we his creatures may sanctify the same, both in our hart & affectiō, louing his word, cōforting our selues in his promises, fearing his greatnes, trembling at his iudgmēts, reioycing in his mercies: & also in al our life & cōuersatiō, by serving him in holines and righteousnes, such as shal be through Christ acceptable vnto him.

Psal: 111: 9

Howe wee pray for sanctifying Gods name

And great reasōs there are that may not moue vs onely, but that should even force and driue vs, earnestly to seeke and sue for this: first the commaundement of our Saviour Christ, which to a Christian mā or womā should be of such waight, that it should more presse vs, then any profite or pleasure. Then also that duty which of every one of vs is required, in respect whereof it is, that the

Reasons why wee should sanctifie Gods name.

sweete

ſweete ſinger of Iſrael, doth thus ſtirre vs vp to that office: *Giue vnto the Lord ye ſons of the mighty, giue vnto the Lord glory & ſtrength. Giue vnto the Lord glorie (due) vnto his name, worſhippe the Lord in the glorious ſanctuary.* And again, *Giue vnto the Lord ye families of the people: giue vnto the Lord glory & power Giue vnto the Lord the glory of his nãe.* Pſal 29:1: Pſal 96:7: Wherby we ſee, how earneſtly the ſpirit of God by the prophet, requireth this duty to bee performed. Thirdly the exãple of the creatures, ſhould be a great inducement to moue vs therto. For in that they keepe their courſe, & ſerue to ſuch vſe as God created thẽ vnto, therby they cõfeſſe the wil dõe of God, & acknowleg him to be holy in al his works. Therfore ſo often as we ſee ſpring time, ſũmer, harveſt, & winter, night & day, light & darknes, the profitable order alſo of the ſun, the moone & the ſtars, the ornamẽts of the heavẽs, & the bewty & comely decking of the earth: wee haue great cauſe to praiſe the maker of theſe things, & to hallow his name, who hath created theſe to our vſe; & to cõfeſſe his wiſdõe & power, who hath ſet thẽ in ſo comlie an order; & his mercy to vsward, for whoſe ſakes eſpecially theſe thinges were made. And the other creaturs, becauſe we haue ſo good vſe of thẽ ſhould move vs to praiſe gods name for thẽ: by their exãple in that they obey gods order, & ſo in ſome ſort yeld to Gods wiſdõe & goodnes

due

due honour, ought to prouoke vs to glorifie his name: so is the example of the Angels, those excellent creatures worthy to be followed, whose song is this in the praise of God, *Holy, holy, holie,*
Esa:6:3: *Lord God of hosts.*

Fourthly, if we looke vpon Gods benefits towardes vs many waies, what cause haue wee to praise him? He hath created vs of nothing, according to his own image, most excellēt creatures. He hath giuen to vs comelines of body, reason, & vnderstanding. He made all things to serue vs, & vs to set forth his praise. Haue we not then great cause to hallow his name? But yet his goodnesse towards vs is greater. Whē we through our corruption, had marred that which he made good; he mended that which was amisse, reformed that was faulty, renued that was old, and sanctified in
Psal:107:7: some measure, that which was vnholy; *O therefore that men woulde confesse before the Lorde his loving kindnesse, and declare the wonders that hee*
Psal:116:12: *doeth for the sonnes of men! For what can wee render vnto the Lord, for all his benefites towardes vs?*
Psal:50:14: 23. *Offer vnto God praise, and pay thy vowes to the most high. For hee that offereth praise doth glorifie him.*

Now as these & many other reasons may induce vs to confesse, that wee must sanctifie Gods name, vnlesse we will reiect Christes commaun-

de-

dement, neglect our dutie, bee more slacke and dull heerein then the senseleſſe creatures, & more vnthankfull then beseemeth Christians: so there is nothing that should rather allure vs, seriously to seeke, and earnestly to pray, that Gods name may be hallowed, then the great lets & hinderāce that we haue, whereby we are made more slacke and vnwilling to doe the same. For of our own nature wee are prone and inclining to euill, ready to transgresse, delighting in pleasures & fleshly lustes, easily taken with the sweete baites of sinne; vnwise and vnwary in matters belonging to the saluation of our soules. Our harts are most ready to conceiue and thinke, our mouthes to speake and vtter, and all the members of our body to do the thinges that prophane the name of God.

Then if wee haue regarde vnto the thinges that are without; good Lorde what incouragemente haue these our vngodly motions, what prouocations vnto sinne doe wee feele, what allurementes vnto wickednesse, what discouragemente from good? The worlde sometime frowneth, and sometime fawneth, but alwaie deceaueth. The deuill stirreth vppe our owne corruption, and bloweth as it were the fire of impiety that is within vs, to make vs worse then naughte. Our friendes vnder a colour of

worldly

worldly frendship, by worldly persuasion abuse vs; our foes by threatnings and brags seeke to terrifie vs. So that sometimes by faire meanes sometime by foul alwaies by false, we are drawn backe, if at any time we would sincerely sanctify the name of God. Sith therefore it is so hard a thing for vs being so many waies letted to perform this duty: we see, good cause there is, why our Saviour Christ in this form of praier which he setteth before vs, should teach vs to begge as a thing most necessary, that Gods *name may bee Hallowed.*

God onely worketh in vs to sanctifie him.

But why are wee taught to aske this of our Father in heaven? Because he only can giue it; he onely by his holy spirit can worke it in vs; whoe also of his abundant grace and mercy, shall and will frame them to it, that earnestly seeke it. We can saie *Our Father vvhich arte in heaven.* Wee may speake the wordes of praier: But vnlesse we haue the spirit of praier, which God onely giveth vs from aboue; although we number our praiers vpon our beades or knottes, or score them vp as vpon a Bakers score, to call God to reckenning for them: yet such praiers are turned vnt into sinne, so farre are wee from *Hallovving Gods name* by them. If wee haue in our mouth alwaies, *GOD bee praised*, or, *The LORD bee thanked*, and sing manie songes of thankes giving

bing vnto the almightie: yet if GOD doe not inwardly touch vs, with sweete and comfortable feeling of his graces toward vs, that wee may *singe and make melody to the Lord in our harts* our mouth or lippes are but as a sounding brasse or tinkling Cimball, and yeeld not to GOD, the honour due vnto him. Wee may bestowe our goods vpon the poore, or doe other externall woorkes of charitie: but GOD in such thinges is not glorified, vnlesse wee haue regard to the end of the lawe, which is, that loue proceede *out of a pure hart, and of a good conscience, and of a faith vnfeined*; which thinges vnlesse GOD woorke in vs, wee cannot attaine to them. And for all our woorkes of obedience to Gods law, howsoever men esteeme of them: yet are they not either acceptable services to God, or such as can sanctifie his name woorthely, vnles our harts be (first) *purified by faith*, which because it is Gods gifte, must bee asked of him. For vntil *the tree* of our hart *be made good*, what good fruit I pray you cā we hope, that it may beare? Therfore howsoever in our outward appearaūce, we may seem to haue a kind of resemblaūce & imitation, of such godlie & Christian deedes: yet because his name is not truely and sincerely hallowed, vnlesse wee followe the Apostle Saint Peters councel, to *Sanctifie the Lord God in our hearts*: we haue no hope, that

Eph: 5: 19:

1: Tim: 1 5:

Act: 15: 9:

Matth. 7. 17. 18:

1: Pet 3: 15:

that euer wee shall performe this dutye holylye, except we haue this grace from God, who onlie must, because hee only may, giue vs newe and cleane hearts, and renue right spirits within vs. Therefore our Sauiour Christ teacheth vs to begge this of him, and to him to say, *Our Father which art in heaven, hallowed be thy name.*

Psal. 51:10.

What wee aske in this petition.

Now to shew in few words, what it is that we sue for in this petition: wee pray that God will giue vs such meanes to learne, and such grace to knowe Gods will, that we also may be obedient vnto the same, and so glorifie him in wordes, in workes, and euery way, yea euen in our sufferings also. But because that euery one of vs doeth owe a twofolde duty vnto God; the one generall, by that our generall vocation, whereby we are called Christians; the other particular, in respect of some more priuate place, or peculiar function, whereunto we are appointed; it shall not bee amisse to consider, how we may both in the one, & other, vse the best meanes to hallow the name of God.

Gods word published.

First therefore we pray that the word of god, wherein his iustice, wisedome, goodnes, & greatnes is aboundantly reuealed, may bee published and proclaimed, that the sound of it may be hard farre and neere. This meane to *Hallowe Gods name*, Saint Paule hath respect vnto, when hee

willeth

willeth the Ephesians to *pray for him that vtterance may be giuen vnto him, that he may open his mouth boldly, to publish the secret of the gospell.* And writing to the Colossians; pray (saith he) *for vs, that God may open vnto vs the dore of vtteraunce, to speake the mysterie of Christ.* He willeth also the Thessalonians to pray, *that the word of God may haue free passage, and be glorified.* And vnto this had Peter and John regarde, when they thus prayed. *And now, O Lorde, behold their threatnings, and graunt vnto thy seruauntes vvith all boldnesse to speake thy vvorde.* And as wee desire that the gospell may haue happie successe, so doe wee aske that all stoppes and hinderaunces may be taken out of the waie: that the crueltie of the aduersaries thereof may be stopped, their mallice mitigated, and pride assuaged: that either their heartes may bee conuerted, or their purposes confounded, and brought to naughte. Of which sort of petitions wee haue many in the Scriptures, but especially in the Psalmes. If then this knowledge of Gods will, be one of the meanes that wee haue to *Hallow gods name*; with what confidence or cõfort of conscience, can they say halowed be thy name, which seek by al meanes possible to hinder ỹ course of ỹ gospell in word & deed, teaching ỹ ignorãce is the mother of deuotiõ affirming most vngodly, & yet stifly, that lay men

Fph:6:19:

Colos: 4:3:

2: thes:2.13

Act:4:29:

or women may not reade the Scriptures in the mother tongue, will not suffer them to bee translated, but persecute them that loue them, yea kill such as read them, and so do what they can, to hide this light, vnder the bushell of their own traditions? But to leaue them that are without vnto their Lord to whom they shall either stande or fall: with what countenance can they who professe themselues to like of Goos word, and haue authority and power to maineraine the same in all sincerity and truth, and yet neuer seek soundly to set forth the same; I say with what countenaunce can they pray, that Gods name may bee hallowed? Shall not their owne conscience accuse them, that they haue not to the vttermost of their powers sanctified Gods name, in zealous setting foorth of his truth, in their kingdomes, countries, cities, townes, and howsen, wherein God hath made them great, that they might haue glorified him? I hartely therefore beseech you, whom God hath lifted vp aboue your brethren, to that end that al your power should be employed to his glory that gaue it to you: if you haue any regard of duty, loue of the truth, tender care of your people, respect of your owne estate after this life; so incourage the godly, and compell the obstinate, with others to hallow Gods name, by receiuing and hearing his word, that heere you

Negligẽce in maintaining gods worde.

may

may say without an accusing conscience in respect of your owne negligence herein, *Hallowed be thy name*; and elsewhere without feare & confusion, heare these wordes, *Giue an account of thy stewardship*. And wee also that are Ministers of Gods word, of what great place soeuer, must remember, that we are salt, to giue season, and candels to giue light to others, as a light I say shining in a darke place; and therfore both by speaking and liuing, we must hallow Gods name, especially among them that are committed to our charge: taking great heede, that neither by our negligence in teaching, wee cherish their ignorance; neither by our vngodly life, we offend the weake ones, or open the mouth of slanderers.

And as wee heere pray, that God will by all meanes publish his word: so we also craue that it may be beleeued. For otherwise what glory shal God haue yeelded by vs vnto him, if the messengers that bring these tydings, may complaine with the prophet Esay, *Lord, who will beleeue our report, and to whom shall the arme of the Lord be reuealed?* We therefore desire, that God by his holy spirit, will sanctifie our hearts, that when the knowledge of his will is offered vnto vs, we may not be so godlesse and graceles, as to iest at it, or the preachers thereof, refuse to heare it, or to persecute it, or them that teach it: but that our con-

That the word may be beleued.

Esa. 53. 1.

sciences may yeeld vnto vs this testimony, that God therin speaketh to vs, and therefore that we will with all readines heare it, and with all reverence beleeue it.

Gods word our onelie rule.

And concerning this point it must here be remembred, that it belongeth to the hallowing of Gods name, ẏ we receiue no doctrines, but such as out of Gods book shall be deliuered & taught. For how can we giue him the praise of wisdome, if we doubt whether his word containe whatsoeuer is necessary for vs to know, and thinke it fit that there should be matched with it, the traditions of men? Or how can we imagine that to be a rule of our religion, which men so ouer rule at their pleasure? Therfore that we may truely hallow his name, we must admit no teacher but him onely. For we haue but one lawmaker in Christ his church, and one Master in the same, even Iesus Christ, to whome God hath assigned that office, and whom he hath commanded vs to heare.

Math:23:

Matth:17.6

But because that the more we know, the greater is our cõdemnation, vnlesse our life be in some measure answerable to the same (for heavy is the iudgment of that servant, that knoweth his masters will and doth it not) it is therefore needfull that we should set forward yet one step more, towardes the hallowing of Gods name: that is that vnto hearing and beleeuing, wee shoulde

Luk·12·47:

Doeing Gods word

adde

adde doeing. But because after in this and in the petitions following, I shall haue better occasion to intreat therof; it shall now suffice only to note thus much: that without our holy obediēce, gods name is neuer truely glorified, and therefore that in this petition we aske, that God will so frame vs to obedience, that wee may serue to his glory. But the end of our obedience is heere chiefely to be noted. For if wee obey that we may hallowe Gods name, as our Saviour Christ, most plainly teacheth vs that we should: then must wee not seeke thereby our own praise, much lesse may we hope therby to merite and deserue Gods favour, and to satisfie for our sinnes. Mat: 5: 16:

But because *No man that putteth his hand to to the plough and looketh backe, is apte to the kingdome of God. For we are made partakers of Christ, if we keep sure vnto the end, the beginning* (of our assurance by the gospell) *wherewith wee are vpholden: and he* (only) *that endureth to the end, shalbe saved:* therfore that we may more sincerely glorify god, we pray yet farther, that God would giue vs constancy and continuance, to persevere alwaies in hallowing his name. For it is an easie matter to speake of religion, and professe the truth, so longe as the worlde alloweth thereof. But if our friendes will forsake vs, our neighbours despise vs, our enemies trouble vs, our Masters Luk: 9: 62: Heb: 3: 14: Cōtinuāce

moleſt vs, our Landlords vndoe vs, our Magiſtrates impriſon, puniſh and put vs to death, vnleſſe we will deny our religion, or diſſemble with the world, and yet continue conſtant; if we bee in danger to leeſe our friends, our goods, our life, vnleſſe we will forſake that God whom we haue ſerued, and that faith that we haue fauoured; and perſeuer in our profeſſion ſtill, then ſhall we hallow Gods name. But this ſetled & ſtedfaſt hart, and firme purpoſe to abide in the truth, is not in any but in ſuch, as haue in their owne perſwaſion, aſcribed vnto God the praiſe of power and goodneſſe; that he can if he will, and will if it bee good, for his glory, and their comfort deliuer thē. They will ſay then in the face of thoſe bloudy tyrants with the three children *We are not carefull to anſwere in this matter. Behold, our God whom we ſerue, is able to deliver vs from the hot fiery furnace, and hee will deliver vs out of thy hand O king. But if not, be it knowne to thee O king, that wee will not ſerue thy Gods, nor worſhip the golden image, which thou haſt ſet vp.* They in their very conſciences, ſubſcribe vnto that which S. Paule teſtifieth, that *God is faithfull, which will not ſuffer his to bee tempted aboue that they bee able, but will giue the iſſue with the tentation, that they may be able to bear it.* Yea they acknowledge alſo, the praiſe of iuſt and righteous dealing to belong vnto God, with whom

Dan: 3: 16: 17: 18:

1. Cor: 10: 13

whom it is a righteous thing, to recompence to such as are troubled, rest with the Saintes of God. To be short they glorifie his name because their constancie doth testifie, that they are perswaded that the *issues of death belong to God*, and therefore will confesse him before men, what dāger soever may follow of it, rather then by denying him to dishonour his name. 2. Thes. 1. 7. Psal. 68. 20.

And if this our constancy come to farther triall, then must wee by our suffering *hallow Gods name*, wherin are diuers points to be considered. As first the cause. For not euery one that is hanged vpō a tree, as was Christ, suffereth as a weldoer; for the theeues were iustly punished. Not euery one that was stoned to death, as was Steuen, was a Martyr; for it was a death appointed to many malefactours. Not euery one that is cut in pieces, as was Esay, is a prophet, for it is a death adiudged to many wicked persons. It is not the death, but the cause that maketh one to bee a Martyr. If wee therefore suffer for our euill doings, how is God glorified thereby? *If yee bee railed vpon for the Name of Christ, blessed are yee: for the Spirite of God, and of glory resteth vpon you: vvhich on their part* (that persecute you) *is evill spoken of, but on your part is glorified. But let none of you suffer as a murtherer, or as a theefe, or as an evill doer, or as a busie bodie, in* 1. Pet. 4. 14. 15.

Suffering.

The cause of suffering

other mens matters. Therefore to the ende wee may euen in this, confidently lift vp our hearts vnto God, wee pray heere, that if it seeme good vnto him, to giue leaue to our enemies at anie time, to haue power ouer vs, whether for our chastisement, or for our triall: yet hee will alwaies so guide vs by his good grace, that we neuer iustly deserue any their punishmentes. But if for Gods cause, for his truth and gospell, for his glory, we indure any thing; because therein we hallow Gods name, our Sauiour Christ speaketh vnto vs to comfort vs: *Blessed are yee, when men reuile you, and persecute you, & say all maner of euil against you for my sake, falsly. Reioice and bee glad, for great is your reward in heaven.*

Math: 5: 11: 12:

But the cause of our suffering being not euil, we must afterwards haue great regard, that we make it not worse, by handling it not well. Wee must not therefore be angry at the meanes which God vseth to humble and afflict vs, although it bee done by our enemies; wee must not seeke to take reuenge; we must not murmure or repine against God: but *we must loue our enemies, blesse them that curse vs, doe good to them that hate vs, and pray for them that doe hurte and persecute vs.* So did Christ when hee was vpon the crosse: *Father forgiue them, for they knowe not what they doe.* So did Steuen the first Martyr that was ston-

Patience.

Math: 5: 44:

Luk: 23: 34:

ned

ned to death: he cryed with a lowd voice: *lay not this sinne to their charge*. So did Saint Paule that chosen vessell, who of himselfe for our example testifieth thus, and of his brethren the Apostles: *Wee are reviled, and yet wee blesse: wee are persecuted and suffer it; we are evill spoken of, and wee pray*. If wee first indeuour to clime vp vnto this steppe of perfection, wee shall in the ende goe higher, and learne of the same Apostle *To giue thankes in all things*, not in prosperity only, but also in aduersitie. And this lesson patient Job by his example teacheth vs: *Naked* (saith he) *came I out of my mothers wombe, and naked shall I returne thither: the Lord hath given, and the Lord hath taken it: blessed be the name of the Lorde*. And that this our patient and setled minde, may (as the Apostle exhorteth vs) be known vnto al men, it much cõcerneth the hallowing of Gods name. And therefore in this praier wee make request, that God wil in all our sufferings, arme vs with such quietnes, and indue vs with such a thankful nesse of hart, that we may praise God for all that he sendeth, and euen from the bottom of hart say *The Lord is righteous in all his waies, and holy in all his workes*. And this we craue at the hand of God so often as we say *Hallowed be thy name*.

Acts 7:

1. Cor. 4:12. 13:

1. Thes. 5:18 thanksgiving in trouble:

Iob. 1: 21:

Psal. 145:17

Thirdly it must be cõsidered to what end we must indure with patience, if we thereby will hallow

The end of our suffering.

Gods name. For the Marchant through hope of gaine and profit, is ott times content to take in hand many dangerous voyages, to abide much trouble, and sustaine much griefe. Other men will do the like for their pleasures and delights. And they that runne in a race, or wrastle for a
1:Cor 9:25 game, as the Apostle teacheth vs, will abstaine from such thinges as may hinder them, although it be but to get a corruptible crowne. Some for their sufferings looke for praise of men, other for merite of God. But all these respectes that wee haue to our selues, doe hinder vs for seeking the glory of god, or hallowing his name. What must then, be the principall end that we should haue regard vnto? Even Gods will: because it is his pleasure it shoulde bee so; Which the Apostle Saint
1:Pet.2:19: 13: Peter, calleth a suffering *for conscience sake toward God*, or as in another place, he saith *For the Lords sake*. And that we may the more willingly, for Gods cause,, take in good parte, whatsoever he shall lay vpon vs: we must call to minde howe graciously God dealeth with vs, how fatherly he chastiseth vs, howe gently hee correcteth vs, how long he spareth vs, how slowe he is to anger, how ready to forgiue: These I say and such like meditations, would be strong inducements to moove vs, in al our suffrings, be they never so grievous, to sanctifie the name of God.

Hether-

Hetherto I haue declared, howe that in this first petition, we aske that God would grant vs the meanes to hallow his name, either in our doings or in our sufferings. In our doings that hee will direct vs to know, beleeue, obey, and confesse his will; in our sufferings, that the cause may bee good, the māner godly, the end Gods glory. Now it remaineth that I shew against the assaults of sinne what vse wee haue of this petition even in our good workes: that is, in what respect we need to pray, that in them, gods name may be hallowed.

Fulgentius that godly and learned father, who as it seemeth had good experience of the subtilties of Sathan, and knew the depth of his deceauable devices: giueth a most necessary and Christian caueat, vnto *Proba* a godly and vertuous virgine: admonishing her to take good heede, that if that tempter and enemy of mankind, cannot draw her to doe the things that are evill, hee make her not proude of doeing the thinges that are good. For sometime *when he cannot prevaile by the sins whervnto he alloreth: yet he overcommeth vs by our owne vertues. Hee riseth, by those meanes that shoulde presse him; and foileth vs, by vertue that overthroweth him.* But this is not the first attempt of Sathan, he maketh this his last refuge. When by no other meanes hee can bring his purpose to passe, Epist: 3:

then

Sathans practises:

then he trieth this waie. His earnest endevour is, to snare vs in his gins, and catch vs in his traps. And therfore he wil as that Father there reporteth see if he can drawe vs to sinne, and that for the most part by sweete allurements. *Sed violas lasciua iacit, foliisq; osarũ, dimicat*, as Prudentius very well noteth in the cumbate betweene Sobrietie and Riot. Excesse saith he or riot *That wanton casteth violets in mens waies, and fighteth with rose leaues*. And thẽ after he sheweth that by such meanes, the strength or courage of vertue being somewhat abated, vice by little and little creepeth in. If this device of his haue not good successe, yet he will not give over, but trieth another way. He wil endevour to discourage vs from doing of good, setting before vs many terrours, and many dangers. If that prevaile not, yet hath hee a third sleight, and that very dangerous, by corrupting some way or other, our good actions, and our good affections, with some old leaven of sin, to hinder as much as may be our holy ovedience vnto gods will. And if in that we also withstande him, thẽ his last shift is, to make vs prowd, of that that is in vs. Seing therfore his cõmõ enemy of mãkind, hath so sũdry waies, to hinder vs frõ sãctifieng gods name; either opẽly, by tẽpting vs to manifest & known wickednes, or covertly by poluting our good works, somtime with sin, whẽ wee

Psychomachia lux. & sbriet. pugna.

are

are doing thē, sōtime with pride, whē we have dōe thē: it is most needeful that we take good heede, and watch all opportunities to glorifie god. And whereas I haue before spoken of our obediēce as of a meane to hallow gods name (as it is in deed a principall meane, to the which the rest are but helps) that the obedience of our harts, that is the readines & willingnes which before I haue saide we beg at gods hāds, may haue her perfect worke, let vs consider further what we craue in this petitiō, cōcerning the performāce & accōplishing, of those our good motions, & godly desires to obey our heavēly Father. We aske as doth the prophet Dauid, that the Lord wil *keep vs frō presūptuous sins, that he wil not let thē raign over vs*: That he wil keep vs I say frō such sins & trāsgressions, as the world knoweth & accoūteth for sin: Least the reproofe wherwith ỳ Apostle S. Paul toucheth his coūtry mē the Iews, should charg vs whē he saith, *The name of God is blasphemed among the Gentiles through you.* For if mē glorify our heavēly Father when they see our good works, as our Saviour Christ plainely teacheth vs; then when they behold ỳ evil works, especially of them that professe more knowledg of godlines thē other do, they dishonour & take occasiō to reproch his glory therby, Therfore ỳ we may attain vnto ỳ *Hallowing of Gods name*, we first pray, ỳ that whereby it may be prophaned & evil spoken of,

Psal: 19. 1: Open sin:

Rom: 2: 2.

of, may be reformed in vs, that is, that the whole body of sinne, may in vs at the least be snubbed, that it abound not in the fruites of vngodlines.

But because it is no great praise for a man to say of fruit or of a tree that they are not evill; but that it is looked for that the goodnesse thereof should be commended: even so gods name is not much hallowed, in that we cannot iustly be charged with grievous crimes: but thē shall his name be truely sanctified, when *we are created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them*: when we *serue the Lord in holines & righteousnes, all the dates of our life*. Hereof come these exhortations in the Scripture very common: *Cease to doe evill, learne to doe wel, eschew evill, doe good*. And that is it also that wee heere craue at Gods hand *Hallowed be thy name*: Teach vs O Lord so to live, that wee may serue thee, so to doe, that we may glorifie thee, to haue our candel so burning, the light of our lampe so shining, we may so be cloathed with the wedding garmēt of holy conversation answerable to our profession, and so be decked with the roabe of righteousnesse and godly life, that through vs, & by vs, thy name may alwaies bee praised. For our woorkes are much better then a thousād mouthes, to set forth Gods glory. And we are knowen to be Gods children, not by woordes, but by woorkes, as *the tree is*

Holinesse:

Eph: 2: 10.

Luk: 1: 75.

Esa: 1: 16: 17:

Psal: 34: 14:

iudged to be good, not by the leaues or flowers, but by the fruit, as Saint Barnard saith. Epist: 107:

But in our good workes there may be many wantes, which are as spots and staines in a piece of white cloath, whereby the bewty of it is marred: so I say, there are in our good deeds such imperfections, as hinder the sound and sincere hallowing of gods name. Let vs well examiue our owne hartes. and I doubt not but we wil al most humblie confesse, that the best workes that we do, are not such as god requireth of vs in every respect, or that cā worthely sett out his holy name. Our knowledge is heere vnperfect, *we know* (but) *in part. For now we see through a glasse, darkely*. Our loue is farre short of the rule whereby it must be tried. For who can say whilest he liueth in this vale of misery, that he hath his hart so hallowed, and his affections so sanctified vnto god, that hee can *loue the Lord his God with all his hart, with all his soule, and with al his mind*? If a man be so shamelesse as to say he could; yet I am sure no man is so senceleslesse, but that sometime, his own conscience will tell him he cannot. The rule of charity towards our neighbours is this, *Thou shalt loue thy neighbour as thy selfe*. Which perfection if at any time, vpon some good and godly motions, and effectual working of gods spirite, if I say a godly man haue sometime attained vnto such perfecti- Staines in our workes 1. Cor: 13: 9: 12: Mat: 22: 37

on

on of loue, that the loue towards his neighbour, hath made him forget himselfe, his profit or safety; yet alas such heauenly affections haue so bad lodging in this our body subiect to sinne and corruptiõ, that long they cãnot tarry or abide with vs. How weake is the faith euen of Gods deare children? How soone is the light of Gods promises, which by his spirite hee hath kindled in vs, dimmed with feare and mistrust vpon euery occasion? How is our faith darkened many times with these thicke clowdes of despaire? If any of vs be better perswaded of our selues, & feele not our infirmity in this behalfe let vs look vpon the godly that are gone before vs, Abraham, David, Iob, Ieremy, Peter, with many such like, who feeling a sweet tast and comfort in Gods promises; yet in danger and distresse, shewed manifest tokens, and some of them made plaine confession of their greate weakenesse. All which beeing considered, wee may learne thereby, earnestly to call vpon our good GOD, that it may please him so to lighten our ignorance, to increase our loue to God, and our charitie to our neighbour, and to strengthen our faith, that wee in, and by this, may alwaies Sanctifie his holie name.

And as we haue very often wantes and infirmities in our good and godlie cogitations, and

in

in our deedes also: so sometime they are mingled with very sinnefull and corrupte affections. As when wee will seeme to serue God, yet not for Gods cause, but to please men, to seeke preferment, to gaine either goods or friendes, or for feare of losse. And to this end, and in this regarde haue many things bin done vnder the name of ỹ workes of charity, whereby rather idle loyterers are maintained, then the poore and needy releeued. Yea and such is our corruption, that if our workes of duty towards our neighbour, haue not altogither such considerations: yet wee shall finde a coldnesse, or vnwillingnesse, or some negligence in performing of the same. Al which stumbling blockes and impedimentes, wee are heere taught to pray that they may be taken out of the way, that wee in hallowing of Gods name may haue a free course and passage: that these worldly respects being reformed, our coldnesse somwhat kindled, and al our wants supplied, we may truly set forth the praise of Gods name.

Worldlie respectes in seruing of God

And because we are here commanded to aske that, the contrary whereof hath a flat prohibition in the third commandement, there is a great coherence betweene the one and the other, in so much as we may well expound this petition, by that commaundement. Therefore that we take not in vaine GODS holy name, it is verie ne-

Holy affections:

cessary, that in all, even our best workes, we endevour to call for a sincere affection to do the same. For that holines of hart, is that oyle and incense which must bee laide vpon the people of Israels meate offeringes to make them through Christ, sweete and savory vnto God. If wee talke of religion, wee must doe it with greate reverence. What haue the lippes polluted with wicked woords, or the mouth defiled with excesse of drinking, or that tong that is stained with vntruthes and shames, what haue these to do with the word of God? Feare they not that straight interrogatiue, wherevpon they are to be examined, before a Iudge that knoweth al things, yea seeth the secrets of the heart, whereof David maketh mention: *Vnto the wicked saide God, what hast thou to doe, to declare my ordinances, that thou shouldest take my covenant in thy mouth, Seeing thou hatest to bee reformed, and hast cast my words behind thee?* A iewel of gold in a swines snowte is nothing comelie. And GODS holie and sacred woordes, in the mouth of a prophane man are nothing seemely. O consider this yee that forget GOD, in the midst of your drunken assemblies and meetings. You never almost talke of religion, but when your tables are defiled with spewings, your stomackes oppressed with surfettinges, your heades made giddy with vnmeasurable and vngodly quaf-

Levit. 2. 15.

Taking Gods name in vaine Psal. 50. 16

quaffings, your tongue scarce able to speak, your legges to carry you: yea when you are least like vnto men, then wil you most talke of God, of whom we should not thinke, but as of the God of glorie, whom we must not worship, but deuoutly, or serue, but with feare, of whose woorde wee should not talke, but with reuerence, neither of his praise, but with ioyfulnes, by whom we must not speake, but in truth, iudgment, righteousnes, so shall we *Hallowe the name of God*. And this I trust may suffice to teach vs, that in all the general duties of a Christian man or woman, nothing can be acceptable vnto God, but that wherby we goe about to *Hallowe Gods name*. Let vs therefore in all our conversation striue to sanctifie Gods name, in our woordes, in our workes, in al our indevours, yea in those our ordinary well-wishings vnto others, *God speede*, *God blesse*, *God saue*, and such like, not vsing them as woordes of course, for fashion sake, but let vs earnestly endevour, to haue them to proceede from a sanctified affection. Ier: 4:2

In our seueral vocations wee must sanctifie Gods name:

And as wee cannot in these offices and workes, which every Christian is bounde to doe, please GOD vnlesse wee haue an earnest care of his glorie: so neither in those particular callinges which are amongest vs, *Civill* or *Ecclesiasticall*, even from the highest

to the loweſt, muſt wee doe any thing, but that our chiefe ſcope and purpoſe muſt be, to hallow the name of our heauenly Father. Kings and mightie Monarches muſt rule and gouerne, not ſeeking their owne pryde, profite, or pleaſure, but GODS glorie. Subiects alſo in their obedience, muſt ſet before their eies that ende. The greater wealth or authoritie that hee giueth to any, the better meanes they haue, and by a more ſtraighte bonde ſuch men are tyed to glorifie God, as the parable of the Talentes teacheth vs. And therefore I cannot but much lamente, the dangerous caſe which they ſtande in, vpon whome God hath beſtowed great talentes of authority or wiſedome, with which notwithſtanding, they gaine nothing ſo much as they might do to Gods honor. I would aduiſe all ſuch before it bee too late, to feare that ſharpe but iuſt iudgemente, that when ſuch as are lowe ſhall haue mercy, yet *the mighty ſhall bee mightelie tormented*. For if through their fault, others haue not glorified as they ought to doe the name of God; how ſhall they ſtande before their Lorde and Maſter, when hee ſhal call them to reckoning? Such men often haue emulation among themſelues, and ſtriue who ſhalbe greateſt, who ſhall bee moſt praiſed and renowmed: But who ſtriueth to bee beſt, and chiefly re-

Sap:6:6:

respecteth the honouring of God? Therefore in steed of Machevill his prophane conceites, & the perilous policies of worldly men, who make for the most part religion, to waite as a handmaide, vpon the earthly wisdome of men, which is not descended from aboue: But leauing I say such patterns, which we are but too ready to followe; let this petitiō *hallowed be thy name*, be as a glasse before our eies, according to the which, wee will addresse our whole life and conuersation. It is a good praier for euery of vs to beginne our day worke withall. Princes, subiects, high, low, learned, vnlearned: yea the labourer and handicrafts man. That euerie one of vs may bee diligent in our calling, not abusing it to doe wronge or violence, to deceiue or defrawde, by any false waightes, faulse measures, faulse labour or worke. To bee shorte, it were very good wee woulde take nothing in hand, but that lifting vp our heartes vnto God, saying with a deuoute minde, *Hallowed bee thy name*, wee woulde consecrate our worke to GODS glorie. But heere Princes whose consciences are chiefelye charged for good reformation both in their CHURCH and Common wealth, maye doe well to set before them the examples of the godly kings of Juda in the things wherein they are commended by the spirite of God. As that

2.Cro:14:3 of Asa who tooke away the high places, brake
downe the Images, put downe the groues. And
2:Cro.17:6 when Iehosaphat came to bee king, hee did these
thinges yet more. But Ezechiah went farther
then they, for besides such abuses in religion as
2:King:18:4 they reformed, he also brake the brasen Serpent
that Moses had made, because the people burnt
incense to it. So carefull were these godly kings,
that there should not be in the waies of their peo-
ple any stumbling blockes, whereat either the
weake might be offended, or the obstinate confir-
med. For princes must haue as tender a care o-
ver their people, that they commaunde not any
thing whereof iust offence may be taken, or the
conscience grieued: as mothers haue not to giue
any meate to their children, which they know is
not fit for their tender stomaches: And ought to
consider whether the thinges which they com-
mande, doe tend to the sanctifying of Gods name
or not. For that must bee the marke that they
must aime at.

And for their whole duty it is a notable good
Mat:12:42: lesson that the Queene of the South as our Sa-
2:Cron.9 8 niour Christ calleth her, giueth vnto Salomon
the most renowned Prince for wisdome that we
How princes execute Iudgement and iustice. can read of: *Thy God hath made thee king ouer Israel* (saith she) *to execute iudgement & iustice*. And this execution of iudgement & Iustice in Soue-

raigne

raigne Princes standeth in making of Magistrates not for fauour, but such as they knowe to be godly, men of courage, hating couetousnesse, fearing God: euen such as will carefully & faithfully looke to the people that are vnder them. Then also these that haue this supreme gouernment, must haue an eie to such their Magistrats. lest they peruert iustice or doe wrong, and punish them sharply if they finde them faulty, because their vngodly dealing is hurtfull to many. They must care to prouide good lawes and cause them to be executed. They must set themselues against the sinnes of their lande with might and maine: punishing especially the greater sort, that others by their example may be afraid to offend. They must take greate heede lest by not punishing the sinnes of their subiectes, or pardoning their dangerous and great transgressions: they doe make themselues partakers of other mens murthers, adulteries, violences, or wrongs whatsoeuer. To be short they may sanctifie Gods name as they ought, they houlde fashion their housholde after Dauids patern, and the rule of the Apostles, in modesty (though seemely enough for princes courtes) and comely attire, leauing foolish and vnseemely fashions (wherein now in these daies there is to much delight) to such as professe not in so sincere sort as we doe, the gospell of Christ. Psal: 101:

For we ought with al readines to obey S. Paule
Rom. 12. 2. that forbiddeth vs to *fashion our selues after this worlde*, but would haue vs to delight in another change, which is of all sorts to little regarded; namely *in the renuing of our mind*. Unto those godly & Christiã vertues, should princes seeke to the vttermost of their power to cõform their people, & so shal they sanctifie Gods name, which by contempt of these thinges is exceedingly prophaned.

But soueraigne princes are forced to vse the help of inferiour Magistrates for their better gouerning of their subiects: Which if they doe not zealously seeke to set forth Gods glory, must one day feele to their cõfusion, that which Ely heard
1. Sam. 2. 30 and felt: *They that despise me, shall be despised*. For God will cal the greatest of you to a reckonning. Looke well then I pray you to your charge, sanctifie Gods name your selues, and by sharp punishmẽts reform thẽ that are staines & blots, nay the biles & botches of our land. I heare credibly that as in to many places, so euen in the right eie of our realm there are foul motes, nay filthy beãs, I meane notorious howses of graceless persons that liue to filthely. And although the stewes are not suffered, yet to many knowne places there are of shameless harlots, in the eies of the gouernment, vnder the nose of Magistrates that haue authoritie enough to reforme such faultes, if they had

had care and courage to perfoꝛme ſo good a ſer-
vice to the hallowing of Gods name. Where is
the zeale of Phineas in you the Magiſtrates, to
turne away the Loꝛds wꝛath from this lande by
your courage in refoꝛming ſo greate filthines:
Feare you not leaſt he that thꝛeatned by his pꝛo-
phet that he would viſite Ieruſalem with lights, Soph: 1.2:
ſhould come and viſite London, and finde out all
thoſe filthy coꝛners that you ſuffer, which are a
ſtaine to that we pꝛofeſſe, a diſhonour to our coun
trey, a ſnare to the people, and againſt your ſelues
inviſible arguments either of your careleſſenes
in looking to your charge, oꝛ of coldnes in ſetting
foꝛth Gods glory. You thinke perchaunce the of-
fendoꝛs are to many and to well frended foꝛ you
to puniſh. The better ſervice you ſhall perfoꝛme
to her that hath vnder god placed you in your au
thoꝛity; The moꝛe good ſhall you doe your coun
trie in refoꝛming that ſinne in ſuch perſons;
the moꝛe ſhall you Sanctifie the name of GOD,
in ſhewing your zeale and courage, in defence
of his glorie. Bee furtherers therefoꝛe of that
you begge, that with moꝛe bouldneſſe you may
ſaye, *Hallowed bee thy name.*

Miniſters glorifieng God

And foꝛ vs that are called vnto that
highe function of the miniſtery of the woꝛde, our
ſervice and whole travaile oughte ſo to be dedica
ted to the Loꝛde, that we ſhoulde ſeeke nothing

so earnestly as Gods glory. For wee are as messengers from our Lorde and Master, to wooe in his behalfe, and to winne the good will of men & women to him. We are as friends to the bridegroome, who reioice not only at the hearing of his voice, but also prepare and decke the bride, that shee may please her husband. We should bee shepheards, to watch Christs flock from wolues and wandring; Stewards, to giue Gods familie their meate in due season; voices, crying out against sinne and superstion; Gods husbandmen, to sow and plant in the field of his church, labourers in his vineyard, to prune his vine, his soldiers, to fight his battels against all his enemies; Yea we should be light, to direct, and salte to season others, that by our Ministery Gods glory may shine, and his name be hallowed. And therefore our continuall groning, our sighing and sobbing vnto God ought to be, that by our ministery Gods name may be sanctified.

2. Cor. 11. 2

And here, oh that it pleased God to giue mee a fountaine of teares, to lament and bewaile the misery of these our daies, wherein the sunne of Gods truth shineth most cleerely, and the star of his word appeareth most beautifully, but because we are blinded with the loue of ease, or gaine, or some such corruption, the eie of our conscience being put out, wee see not that the neglect of our

Negligẽce in our Ministery.

duty,

duty, procureth against vs most imminent daunger; because wee followe rather the deceaueable lusts of the wicked worlde, then seeke in our calling with our whole indeuour to glorifie God. Many of vs are content to take the charge, of the poore ignorant & vntaught people, that we may inioy the fat and the fleece; but who learneth of that good shepheard to *call his owne sheepe by name and lead them out, and to goe before them*, & to teach them to knowe his voice? Many of vs study to serue and glorifie men, that they may glorifie vs againe, and serue our turne; with adding charge to charge, liuing to liuing, euen sinne to sinne. Some waite in the court and great mens houses gaping and suing still for more, although they haue no great care to discharge the charge that is already committed vnto them. Some loyter in the country, with too little regarde of doing their duty. Alas how is the people by this means nulled in ignorance, confirmed in errour and superstitiō, made a pray to euery runnagate Priest that commeth from Rome or Rhemes, to draw them to rebellion against God and man, wherby God doth want his honour, and princes their obedience? This therefore is a most needfull meditation, whereabout our hart should alwaies be occupied: this is a necessary praier for vs to make, not dayly only, but howrely, that Gods

Ioh. 10. 3.

name

name may be sanctified, by our diligence, care, watchfulnes, and faithfulnes in our ministery. And thus much of the first petition of the prayer, *Hallowed be thy name.*

The two petitions nexte following, are but as it were the meanes to performe the former. For if Gods kingdome bee established, and his will obeyed, then is his name hallowed. But the first of these two, is this, *Thy kingdōe come.* For in earthly kingdomes, there is first a kingdome and state established, then follow the lawes & decrees which in the same must be obeyed: even so in giving due honour to our heavenly Father, we must first acknowledge his throne, and power, then also wee must frame our selues to liue according to his lawes and will.

But what is the meaning of this request? was not God king evē then whē our Saviour Christ taught vs this forme of prayer? Or doth hee not nowe rule with power and maiestie? If he doe, why are wee taught to say *Thy kingdome come?* With that kinglie Prophet David wee must confesse: *(O Lord) Thy throne is establ shed of olde: thou arte from everlasting.* And againe *The Lorde is high aboue all nations, and his glorie aboue the heavens.* Yea *The Lord sitteth vppon the floudes, and the LORD doth remaine king for ever. He is a great king over all the earth.* We pray not there-

Psal:93:2:
Psal:113:4:
Psal:29:10
Psal:47:2:

fore

fore in this request, that God may be a king, but *Thy kingdome come*. As if we should say. O God wee acknowledge and confesse that thou rulest & raignest in heaven and earth; to thee al creatures stoop and thee they serve; thou commaundest the sea, and it obeieth; the windes and waues, and they are calme and quiet; thou settest vp princes, and mightie ones, thou makest of the meanest; againe thou pluckest them downe, and dauntest their stout stomackes, with thine angry countenaunce; thou turnest also their hartes, as seemeth good to thy diuine wisdome. As thou thus shewest thy selfe, to be a king ouer all thy creatures; so raigne after a more especiall manner in thine elect children, to our good, and their glory. The meaning of this petitiō

Now the kingdome of God is taken after two sorts. For it signifieth either the kingdome of *grace*, or the kingdome of *glorie*, both which wee craue in this petition. But first and principallie, that which is called *the kingdome of grace*. Wee desire therefore in this, that GOD D. will so reforme our hearts and frame them to obedience, that hee in vs may haue the dominion, and beare the sway, and wee may yeelde our selues to bee goberned by his spirite. But because wee must clime vp to this throne of grace by certaine steppes: there are heere sundrie thinges sued for. As first that the Our obedience.

Lord

A reverēce to his word

Lord will worke in vs, a reverence to the rod, or scepter of his power, which is his word, therby to subdue our rebellious affections, & to tame our vngodly lusts: so that whensoever we shall begin to wander after our owne waies, we by this scepter may be reclaimed.

But Gods kingdome is not as yet established amongst vs, as soone as we are content to heare him speake; but it is farder required of vs, that by Gods good grace our evill affections beeing cut of, this immortall seede, this *Word of truth*, may be planted and grafted into the hart of vs, & there grow fruitful and yeld good increase, of holy and Christian conversation. So that when the olde man is crucified with Christ and the whole body of sinne destroied, that we serue not sinne from henceforth: And are renued in the spirite of our mind: and put on the new man, which after God is created in righteousnes and true holines, and haue mortified our members which are vppon the earth: then haue we attained to the secōd step of gods kingdome. So that to intreat god that his kingdom may come, is to beseech him, that by his holy spirit, our affections being subiected to the rule of reason, (of reasō I say guided by gods word) our willes framed to gods pleasure; our minds also lightened by his spirit of Wisedome and councell, and all the members of our bo-

1. Pet. 1. 23. Iam. 1. 18.

Rom. 6. 6.

Eph. 4. 23.

Colos. 3. 5.

dy.

dy, being made *Servants vnto righteousnes in holi-* Rom:7:19:
nesse: we loue nothing but him, wee feare nothing more thē him, we serue nothing besides him, neither will in our harts be subiect to any other but to him, giving to him all honour and feare.

Thirdly we aske in this petition, the increase of his graces in vs, and to vsward; that we stepping forward from grace to grace, from faith to faith, may ioine vertue with faith; and with vertue, knowledge; and with knowledg, temperāce; and with temperance, patience; & with patience, godlines; and with godlines, brotherly kindnes; and with brotherly kindnes, loue. For if these thinges be among vs and abound, they wil make vs that we neither shal be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ. When our life shall be adorned, with this faire chaine of Christian vertues, much more precious & beawtifull then any chaine of gold about our necke, or bracelets about our armes: then the kingdome of god, hath mighty increases in vs. This happie increase in heavenly graces, the Apostle praieth for vnto the Philippians; *I pray* (saith he) *that your* Philip:1:9:
loue may abound more and more, in knowledge, & in all iudgment. And to the Colossians *Wee cease not* Colos.1.9:
to pray for you, and to desire that you might be fulfilled with knowledge of his will, in all wisedome and spiritual vnderstanding. And these thinges doth our

Increase of grace.

2:Pet:1:5:

Savi-

Sauiour Christ teach vs to aske in these words, *Thy kingdome come.* For by the *comming* of Gods kingdome wee desire nothing else, but that it should be made manifest, increased, & perfected in vs, by his good helpe and succour.

Rom: 14: 17 But nowe because *The kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioye in the holy Ghost*: we may hereby assure our selues, that Gods meaning is not, in or by these outward obseruances to raigne ouer vs, or to intangle our consciences with such trifles. For

1: Cor: 8: *Meate maketh not vs acceptable to God: for neither if wee eate, haue we the more, neither if we eate not, haue wee the lesse.* In which words Saint Paule teacheth vs the selfe-same lesson that wee learned of our Sauiour Christ. *That which goeth into the mouth defileth not the man, but that which cõmeth out of the mouth, that defileth the mã.*

Mat: 15: 11: So that not the meat and drinke, which we with thanksgiuing to him that bestoweth the same vpon vs, receiue moderately, and vse them soberly, maketh vs more vnholy; but blasphemies, swearings, slanderings, cursings, reuilings, malitious and corrupt speeches, doe loade vs with sin. Neither doth abstinence from Gods good creatures sanctifie them that abstaine, but rather (if they therefore esteeme themselues the holier) defileth them. This praier then extendeth it selfe e-

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ben vnto the thinges that are externall. For in it we craue that no man at his pleasure beare rule ouer vs, or condemne vs in meates and drinke, or in respect of a holiday or newe moone, or of the Sabboth: especially that these thinges, or rather a superstitious conceipt of these thinges, should never beare such sway in our consciences, that our owne hearte would forbode vs, saying, *Touch not, taste not, handle not*, and that our owne persuasion would make vs afraide, to take our parte of any of Gods creatures, which without breach of the lawe of charity, or the politicke ordinances of the common Wealth, may be received. Therefore wee praie, that righteousnesse and peace, and ioye in the holie Ghost, may so bee rooted and settled in our heartes, that we may with a Christian courage, either vse these externall thinges as meates, mariage, and such like, which some men in the abundance of their impiety, haue accounted prophane at sometime, or for some men: or refuse the bondage of ceremonies as may most serue for GODS glory, and other mens good. And thus wee see howe GOD raigneth in our heartes as king, both in framing our harts to an inward and sincere obedience; and also in governing our consciences in the good vse of all his creatures.

Not to be in subiection to these outward thinges.

Colos. 2. 21

But this petition *Thy kingdome come*, may not

only bee vnderstoode of that particular power, which wee wish that God woulde shew in euery one of vs (whereof hitherto I haue spoken:) but also moze generally, that God woulde shew himselfe to beare rule in his church, that his woꝛde might be obeied, his truth maintained, his people pꝛeserued, his enemies scattered, that wee all his seruants, being *deliuered out of the hands of our enemies, should serue him without feare; in holines & righteousnesse before him, all the daies of our life.* To be shoꝛt we pꝛay that in this church of God, oꝛ among the people of God, the traditions of men being reiected, vnwꝛitten veritie (so called, but in truth falsities) abolished, & all decrees besides the holy and sacred Scriptures, trodden vnder foot; the lighte of Gods lawes may only shine vnto vs, and the scepter of his woꝛd be only obeied among vs.

Luk: 1: 74: 75:

And thus we see what is the summe and substance of that we aske here, *Thy kingdome come*: namely that as in the foꝛmer petition we craued that God mighte haue honour due to his name, which by sundꝛie meanes is perfourmed, so in this wee intreate him also, that hee may haue holie obedience, that his woꝛde may haue such effect, as that it beeing planted in vs, and sinne rooted out, we may greatly increase in al godlinesse. And further that the peace of God so rule

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in our consciences, that wee neuer stand in any feare, lawfully to vse Gods good creatures; that God only, and not superstitious conceites, may rule in our hearts, and bear the sway. And lastly that our heauenly Father, will so guide his whole Church after the lighte of his worde, and so defende it of his greate goodnesse; that it neither bee brought into the bondage of the kingdome of darknes, by errour; neither yet be made a pray to the wicked, by their vngodly and cruell practises.

Now how greate is the necessity of this praier, as all men may easily see, that enter into any due consideration, of the miserable estate of this wicked worlde: so the godly cannot but confesse it, and therefore often and earnestlie seeke and sue, that GODS kingdome may come. For alas when wee take a view of the practises of the worlde, wee may easilie see, that a greate number of them, who haue in their mouthes not seldome these wordes, *Thy kingdome come*, yet doe not indeuour by such good and greate meanes as God hath giuen vnto them, to set foorth the same; euen they who shoulde bee the great labourers to set it vp, and after some sort pillers in this worlde to vpholde it, by that greate authoritye and power that God hath called them vnto; doe nothing so much

as seeke to set vp themselues, and aduaunce their posterity, setting forward Gods kingdome in the meane time, but by graines and scruples. Doth not religion many times serue pollicy, and the gospell of God, attend vpon the pleasure of men? Profit, delight, ease, fauour of men, estimation and credit in the world, and such like thinges, are chiefely thought vpon, but GODS kingdome, no further then it may stande with these. Seeing therefore there is so little hope, that great ones will abandon their owne affections, to inlarge GODS kingdome: wee haue good cause to aske this of him, who can rule and guid the hartes of all men, & vse the meanes of all creatures to serue his turne.

reformatiō Againe the gospell hath nowe aboue forty yeares beene preached in this our land. Shall we aske what reformation in religion, is now more then at the first? Some thinges were then tollerated, if not offensiue to many of the godly, yet needles and vnfruitfull, to speake the least evil of them. Are they not still lefte and suffered, yea so, that sometimes godlie men, are by them brought in bondage and subiectiō, vnto Atheists and vngodly persons, and enemies vnto religion, who seeke by them to take aduantage against faithfull ministers that reproue their sinne, or discouer their disobedience? If Cōmon welthes

haue

haue their parlamentes, for taking order for inconveniences, and to reforme such thinges as by experience are found to bee evill: If men of occupation, will revewe the worke that they haue made, and correct that is faultie: howe commeth it to passe, that in the Church there is so little amending of that which is amisse: Why shoulde we abounde in knowledge more and more, as a little before is shewed, if not to practise it? And howe can wee bee saide to practise it, if wee seeke not to fashion our selues in all thinges according to it: But you will say the lawes of men neede mending, because they are vnperfect: As for Gods lawe it is such as may not be altered, and so pure, that it cannot bee bettered. This is most true. Yet if we haue sometimes borne with some thinges not in materiall pointes, but in thinges of lesse moment, least at the first we should offend the weake (for then that was alleaged) it were in my iudgment good for vs to take heede, that by to much forbearing, wee make them not obstinat and stubborne, that weere but weake, and so by meanes to encrease their sinne: or grieve and offend in such thinges the most godly. God hath given vnto this realme many blessinges, greate lighte and knowledge of the gospell of salvation, and a most peaceable profession of the same, by the meanes of our most blessed sove-

raigne: oh that it might please his Fatherlie kindenesse, so to worke yet more in her hearte, that nothing might bee leste in Gods seruice, seemeth it neuer so little, but that which should set forwarde Gods kingdome. God is my witnesse I seeke not vndutifully any innovation or alteration, I thanke God heartely for that sincere trueth that wee haue, but I wish to all Christian Princes, but especiallie to such as God hath set ouer this our lande, to bee ielous with great ielousie for the Lorde God of hostes, and with a feruent zeale, to seeke the increase of Gods kingdome, and the taking away of any thing that may hinder it: that so growing neerer and neerer to the perfection of this kingdom, we may with greater comfort say alwaies, *Thy kingdome come.*

But there are also among vs, such as are enemies to this kingdome of God, which he by his Sonne Christ Jesus doth administer & gouern; who will haue a Pope to rule ouer them, a man whose office, is derogatory vnto Christ, whose doctrines are contrary to the worde of God, and whose doinges, are like the doinges for the most parte, of prophane men. And as they vse all meanes they can, to ouerthrowe this kingdome of God, for they seeke all waies, either to pull downe the scepter of this kingdome which

Recusants.

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is the worde, or to keepe it hidden in the case, that it bee not seene) so are many of them in our North countries perilous subiectes to the kingdomes of men. And though they will promise much, and professe greate fidelitie, and protest confidently of their loyaltie: yet I would wish that you whome GOD hath made greate, to oppose your selues against the greatest of his aduersaries, either abroade, or at home, should not trust them. For why their neighboures, finde them at home stubborne enough, and very insolent vpon euery occasion. These dare (so I had almost saide rebelliously, they dare I say) so boldlie, withstande the trueth, that there are with vs some housholdes, and diuerse children, that either will not, or dare not come to the Church. Yea and they dare sometime to assemble in great companies, which how dangerous a thinge it may bee in pollicie, let wise politickes iudge. For my part I know it to bee little good Diuinity, to suffer the wedding dinner to be so vnfurnished; they should bee compelled to come in.

You will perchaunce reply, that there is authoritie enoughe by Commission to conuente them. But who shall bring them in, especially in these wilde countries? They are many, they are bolde, and some of them godlesse enough,

and such whose state cannot be meaner then it is. and so fit for any change. And therfore it is needful such were looked vnto. I haue heard also that there are of them, who though they will not in any wise submit themselues to the kingdome of God: yet they finde meanes to exempt thēselues, from the danger of the lawes of men. They are so well frended, that they can, nay they dare procure themselues to be bounde, to answere before them, whose name and authority should be fearefull, to such wilfull withdrawers of their loyalty & obedience: because that as through their greatnes they may, so in respect of their duty, they must haue a vigilant eie ouer such starting subiectes. But what is the cause of this their boldnes? Is it because they hope to finde more fauour there where they are not knowne, then amonge them that are somewhat acquainted with their behauiour? Indeed they sometime finde too much. Or is it rather because they trust neuer to bee called before them to make answere? It may very well be. For who will imagine, that they who are troubled with so many matters of great importance, may haue leasure to think of recusants two hundred miles from them? But if the most honourable table would indeed call such, and let thē taste somewhat of law, if they would not dutifully cōforme themselues, they might worke a terror in

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the hartes of very many that are now obstinate. But if vnder that colour, they be free frō al lawfull punishment; at home, because they will not answer; aboue, because they are neuer called; cōsider I pray you, how repugnaunt that course is to the lawes, and how dangerous to the state. If any man may liue in a common wealth, and not be a subiect in the same, but despise the lawes, and contemne authority, what may grow thereof it is not hard to coniecture. These thinges make gods deere children, seeing such faintnes in some to maintaine Gods cause; in other, such boldnes, euen in these daies of the gospell, to impugne the truth, and despise authority; the consideration I say of such thinges, causeth them in griefe, with groanes to cry, and in anguish of hart to say, *Thy kingdome come.* To be shorte, the aboundance of sinne, the slackenesse of punishment, the incouragment of the bad, the oppressions of them that cannot withstand, the excesse in pride, the monstrous shapes of men and women, in their head, and in their body, & that when God calleth vs to mourning and lamentation, these I say, and many other our grosse transgressions, wherewith wee defile our land, pollute our selues, procure Gods wrath, and prouoke his iudgementes against vs, giue vs iust cause earnestly to crie, *Thy kingdome come.*

But beſides theſe impedimentes which wee finde without, whereby the increaſe of Gods kingdome is greatly hindered, if every of vs conſider truely, what we feele within our ſelues, it will make vs ſerioullie to ſay, *Thy kingedome come.* For wee haue our owne luſtes as rebellious ſubiectes, ſtriuing to raigne in vs, and to beare the ſway. And they are to GODS kingdome ſworne enemies. Sathan taketh occaſion thereby alſo, to blowe the bellowes, and to ſtirre the coales of our corruption, and to make our owne luſtes, our pleaſures and delites, to fight againſt our ſoules. His onely endevour is to ſet vp his throne in our heartes, that wee might ſerue him as our king. The world likewiſe as a deceiptfull neighbour, ſometime favoureth and flattereth, ſometime threatneth vs, leauing nothinge vntried, to beguyle vs. Thus everie one of theſe three, enemies to our king and to vs, ſeeke to ſett vp in our conſciences, their chaire of eſtate, and to get the Soveraignetie over vs. Sathan an olde crafty adverſarie, ſubtile, malicious, cruell, vigilant, watching all oppoꝛtunities, going alwaies about ſeeking to devour. The woꝛlde wherein wee liue, wherein is plentie both of thinges which wee loue, and that wee haue, that we like, and that wee feare. Yea our owne

Our owne luſtes:

ſelues.

selues, our flesh, that wee haue alwaies with vs, and cannot leaue it; our owne affections which alwaies goe with vs, sleepe with vs, and which we can neither mislike of, nor be without, All these labouring to bringe vs into subiection vnto them. is it not necessarie that wee craue of god, that he will shew his power in vs, and by his spirit mightely subdue these our mortal foes, and deliuer vs out of their thraldome?

But because this *Kingdome of grace*, is as it were alwaies in the trauel; (for the Church shall alwaies finde enemies, to trouble the quiet peace thereof, and stumbling blockes in her waye, to hinder all her godlie proceedinges:) as we seeke in this petition the direction of gods spirite, for our sanctification, and the defence of his stretched out arme, for our protection, whilest wee must doe him service in this vale of miserie; so doe wee also praie for the consummation of our ioye, the ending of our miseries, the finishing of our battels, the full fruition of our happie estate; which is that wee call *the Kingdome of glorie*. Neither is this kingdome of *grace* and of *glorie*, two diuerse kingdomes: But the kingdome that wee cal of *Grace*, is the beginning, of that which wee call of *Glorie*. Therefore the kingdome of *Grace* is as if a king newe called to his kingdome,

the ending of our miseries.

Kingdome of grace.

dome, and finding many that rebell against him, haue continuall toile and trouble, striuing and fighting alwaies against thē, that rise vp against him; neither can he be said to haue a glorious & flourishing kingdome, vntill that he hauing subdued his aduersaries, raigne quietly and peaceably ouer his subiectes. But when his estate is without feare or daunger, either of forraigne or home enemies, then is he indeed a glorious and triumphant king. Even so we whilest here we liue, compassed aboute with mighty & malitious foes on euerie side, which seeke either by faire meanes, to intise vs, or by false means, to deceiue vs, or by forcible meanes, to constraine vs, to obey their will; against whome wee are not able to lift vp our haud, or oppose our selues, but as wee are assisted by Gods good grace: although wee wee are by the power and spirite of Christ *kings vnto God*, yet doeth not our glory as yet appeare. But when these our bodies shal be renued, death abolished, and life restored, and we shalbe wholy sanctified to the sincere seruice of our God; then shal we haue mirth without mourning, ioy without sorrowing, light without shaddowing, glory without fading, blisse without ending. We are heere although heires, yet not much differing from seruants, because we are vnder age (for we are but children:) but when we are perfect men,

Kingdome of glory.

Apoc: 5: 10:

and

and (come) *to the measure of the age of the fulnesse of Christ*, then shall we possesse eternally, that inheritance which here we hope for, and striue to attaine vnto. Eph:4: 13:

If then as we craue here Gods good grace to direct and defend vs, in this our place of perilous pilgrimage, so we also beg of God an end of these our miserable daies: then let vs consider what affections we ought to haue, and how we should be minded, when we say *Thy kingdome come*. We desire him to consume the worlde, to hasten the comming of his son Christ Jesus, to iudge the quicke & the dead: we prouoke him to pronounce his sentence. *What manner of persons* (then) *ought wee to be in holy conversation and godlines? Looking for and hasting vnto the comming of the day of god.* Shall we sinne without remorse, or transgresse the law of God, without regard? Shall we walk after our owne lustes, wallowing in our worldly delightes, greedy desires, malicious purposes, deceitfull practises, and followe such vngodly waies, and yet say, *Come Lord Iesus, come quickly*? Let vs take heed if we so do, lest our own tongue cal for vengance against our selues, and our praiers be turned into sinne. But if we will in good earnest, and with an assured perswasion that we shall be heard, and with comfort say, *Thy kingdom come*: then must we flie from euill, hate sinne, and

We must be holy.

2. Pet: 3: 11 12:

Apo: 20: 22

bee sorie for our transgressions, wee must loue godlinesse, and haue a constant purpose of amendement: that this glorious kingdome of GOD whensoeuer it commeth, it may come to our consolation, and not to our confusion. Therefore so often as wee begge this at gods hand, it behoueth euerie one of vs, from the highest to the lowest, carefully to consider, howe sincerely wee haue performed all manner of dueties to GOD or man, howe wee haue aimed at that marke in our whole life, howe wee our selues haue furthered the same kingdome, to the vttermost of our power, for feare least when our mouth shall saie *Thy kingdome come*, our owne heart answere vs, that wee by our doings do hinder the same, and that wee aske wee wot not what, and that wee woulde not haue. And thus much of the two petitions.

Nowe followeth in order the third petition, *Thy will be done in earth, as it is in heauen*. But because this word *Will* of god, hath not in the scripture alwaies one signification, wee must vnderstand, that it is sometime taken for gods *secret and hidden councell*, as Joseph telleth his brethren, that it was not they, but god that sent him before for their preseruation: shewing that god therin, had his *Will*, that is, his secrete councell. And Saint Peter willeth vs *if Gods will*

gods secret will. Gen. 45: & 50:20.

1. Pet. 3:17

vvill bee so (that is, if GOD in his determinate purpose, haue so appointed it) that wee rather suffer for well doeing, then for evill. And if wee should expound this petition after this interpretation, the sence is not evill. For then it hath this meaning. O LORD GOD who in wisedome governest all thinges, and disposest of thy creatures, as it seemeth good to thee according to thy vnspeakable knowledge, whose thoughtes are out of our reach, and thy waies past finding out: worke thine owne wil, performe in vs thy pleasure. Thou arte the potter, wee are as the potte. Thou arte the Creator, wee are thy creatures, the woorkes of thy handes. *Thy vvill bee done.* Of this minde was that most patient Job. In this sence our Saviour CHRIST saide, *Not my vvill, but thine bee done.* Luk: 22: 4

According to this will of GOD, was Paule ready not to bee bound onely, but to die also at Jerusalem, for the name of the LORD Jesus. And the godly at Cesaria, when neither by intreating, nor by teares, they could turne him from going to Jerusalem, submitting themselues to Gods good pleasure, said; *The will of the Lord be done.* Act: 21: 13

Sometime by Gods will, wee are to vnderstand *his knowen or revealed vvill.* Of this Saint Paule saith, *This is the vvill of God even your sanc-* 1. Thes: 4: 3

Et-

ctification. And Saint Peter; *So is the will of God,*
1:Pet:2:15: *that by well doeing, yee may put to ſilence the igno-*
rance of the fooliſh men. And of this the prophet
Pſal.143:10 Dauid maketh this ſuite vnto god: *Teach mee to*
doe thy will, for thou art my God. And then this prai
Gods wil reuealed. er hath this ſence. O Lord, in heaven what thou
biddeſt is done, what thou commaundeſt is obey-
ed: frame alſo our heartes that are heere vppon
the earth, to ſerue thee as ſincerely, and to doe
thy will as readily. And this doe I take to be the
true meaning of theſe wordes. So that heere we
pray, not ſo much that gods determinate councel
may ſtand and be executed, as that wee may doe
that which is acceptable to him. For this will of
god is ſimply good, and acceptable to him when
it is performed. But that his ſecrete will or
Act:4:28: *determined councell* as Saint Peter calleth it,
is good but in reſpecte of ſuch endes or pur-
poſes, as GOD hath appointed the ſame vn-
to.

And heere is it firſt to bee marked of whome
God muſt frame vs to doe his will our Saviour CHRIST teacheth vs to
begge this: euen of our heauenlie Father. If
wee of our ſelues had power to doe GODS
will, and to performe his commandements, then
were this petition, as alſo the two former, need-
leſſe. But ſuch is our blindnes, ỳ we cānot know
his pleaſure of our owne ſelues, or by our skill:

For

For the naturall man perceiueth not the things of the 1:Cor:2:14
Spirit of God: for they are foolishnesse vnto him; neither can hee know them, because they are spiritually discerned. And when we vnderstand our heauenly Fathers will, such is our stubbornes sometime that we wil not doe it, *Because the wisedome of the* Rom:8:7
flesh, is enemity against God: for it is not subiect to the law of God, neither indeede can bee. Yea and when God hath begunne in vs his worke of new birth, so that wee haue our mindes lightened in such sorte, that wee haue some vnderstanding of his law; and our harts so reformed, that faine we would be obedient vnto it: yet such is our weaknes, that *The good thing which we would, we do not;* Rom: 8:19:
but the evill which we would not, that doe we. Because there is *a law in our members, rebelling against the law of our minde, and leading vs captiue to the law of sinne, which is in our members.* We then being such, and so farre from all ability to keepe Gods law: it is most needfull that we should seek for strength from God, to supply our weakenes, and for his grace, to reforme all our infirmities, & craue this of him as our Sauiour Christ hath taught vs, saying *Thy will be done.*

And this vntowardnes which we in our selues doe finde, yea the lets and hinderances which we meete withall, whensoeuer wee indeuour to performe the same; is one reason that should induce

vs to thinke this petition to bee very necessarie, to bee vsed of vs often. For seeing, as I haue shewed before, wee oughte to imploy our whole life to glorifie Gods name; and that is done especiallie, by resigning our selues whol'e to bee ruled by his lawes, and to obey his will: if wee looke vpon our rebellious affections, which are continually striuing to hinder our good cour ses, and so to make vs dishonour God, wee will I warrant you often, from the very bottome of our hart with deep sighes say; *Thy will be done.* If we apply our selues wholy to depend vpon God, and to make him our staffe & stay: the least trouble or danger that we fal into, either moueth vs to some mistrust of Gods helpe, or maketh vs too earnestly to hang vpon worldly meanes. In pouerty, we cãnot rest vpon Gods prouidence, who was vnto Abraham *his exceeding great reward*, & hath promised to giue vs all things that we stand in need of; but to inrich our selues, we will labor too greedily and mistrustfully, deale deceitfully, take other mens goods or possessions by fraud or force, and vse many waies, rather then apply our selues to knowe and doe Gods will. It is the will of God, that we should *loue our enemies; blesse them that curse vs; doe good to them that hate vs; and pray for them which hurt vs, and persecute vs.* But what doeth the corrupte nature of man in this?

Our affections carry vs against God, will.

Gen: 15:1:

Math: 5:44:

this?

this? Wee grudge, wee murmur, we reuile, wee beare malice, wee seeke reuenge. Wee are sometime violently carried with a furious motion, to shew all extremity: sometime a conceit of our estimatiō & credit, maketh vs to ouerthwart this will of God, lest others should thinke vs, not to be men of our hands. An inordinat loue of the world, doth intangle vs; an ambitious desire of praise and preferment, doth tickle vs; the filthie lust of our wanton flesh, bewitcheth vs; the vaine feare of man whose breath is in his nostrels, discourageth vs; to bee short, so many affections as we haue, so many enemies within vs, oppose thēselues, to the will of God, and seeke to make vs followe the will and lust of man. In all these extremities, if wee haue any good regarde of our dutie to God, wee will say with sobs, *Thy will be done.*

And then if on the other side wee remember, what heauy iudgementes God hath denounced, against the transgressours of his worde and wil, how vnhappy shall bee their ende: it will make vs, in anguish and bitternesse of our soule to say, *Thy vvill done.* For as they are blessed that knowe the will of GOD and doe it: so *the seruannte that knovveth his Masters vvill, and prepareth not himselfe, neither doeth according to his will, shall bee beaten with manie stripes.*

God's wrath against sinners.

Luk: 12. 47.

Apo:22:15: *For without* (the heauenly Ierusalem and holy city) *shalbe dogges, and inchanters, and whoremongers & murtherers, & Idolaters, & whosoeuer loueth or maketh lies.* Because they haue not the wedding
Mat:22:13: garment of sincerity and holy conuersation, *They shalbe bound hand and foote, and taken away* (from the wedding dinner) *and cast into vtter darkenes;*
Apoc:21:8: *there shall bee weeping and gnashing of teeth. They shall haue their part in the lake which burneth with fire and brimstone, which is the second death.* That therefore we may in some good measure, bee reformed by the grace of his holy spirit, to doe that which is agreeable to his will, and escape his
Heb:10:31: wrath, (*into whose hands to fall it is a fearful thing*) let vs learne of our heauenly teacher to say, *Thy will be done.*

Here therefore we vtterly renounce our own will, and abandon our own desires, and bid farewell to all our affections, whatsoeuer are not agreeable to Gods pleasure. We humbly acknowledge, and reuerently confesse, that his worde is perfect, and his will is good, and that as it cannot bee but corrupt, that commeth from vs: so whatsoeuer he willeth, must needes be holy. And to the ende wee may attaine to the doing of the

To know his wil.

same, wee first pray here, *that we may haue vnderstanding of his wil.* For how can we doe it, vnlesse we know it? For as in the first petition wee haue

asked

asked that his word may be published and maintained, and in the second that it may be reverenced, as the scepter and mace, whereby he maketh his power knowne: so here we pray, that we may be framed to do and practise the same. First therefore we must know Gods will, & so think of that which the prophete requesteth of God, saying *Teach me, O Lord, the way of thy commandements. Giue mee vnderstanding and I will keepe thy lawe. Make me to vnderstand the way of thy precepts* If the prophet Dauid, whom God had indued with great knowledge of his law, whereby hee was made *wyser then his enemies*, had need to beg this knowledge of god, then how much more we, who seeke it not so zealously, and seriously as hee did? Let vs therefore when we say this praier, remẽber that our minds are darkened with the grosse mist of ignorance, and intreate God that in his great mercy, by his holy spirit he wil lighten our harts that we may know his will.

Pſa: 119: 33 34. 27. 98.

Then secondly it is necessary *that we loue his will*: wherein we haue also that kingly prophet a patterne whom we should follow. *Oh* (saith hee) *how I loue thy law, it is my meditation continually. I loue thy commaundementes aboue golde, yea aboue much fine golde.* And that wee may loue it the more fervently, he assureth vs that great good shall befall them that loue it. *They that loue*

Loue of Gods wil.

Pſal: 119: 97 127.

thy lawe ſhall haue great proſperity, and ſhall haue no hurte. What is the cauſe we followe our worldly delights either of profit or of pleaſure to greedely? It is not be cauſe we loue them? If then wee coulde loue heavenly thinges; by howe much they are better worthy louing, ſo much more eaſily wee woulde ſeeke after them. Heere therefore wee praye that GOD will *incline our hearte vnto his teſtimonies.*

Ability to doe Gods will

And although hauing attained to theſe two thinges, wee haue gone forwarde two good ſteppes, to the doing of GODS will: yet are wee not come to the perfection. Thirdly wee aske heere of GOD, *that hee will giue vs abilitie to doe the ſame.* For as before I ſhewed, wee are weake and verie vnable to ſerue GOD according to his worde. Wee haue manie drawebackes, that will not ſuffer vs to goe on forwarde, with ſuch conſtant courage as wee ought to doe. The commaundement it ſelfe hard to performe, becauſe it requireth all the powers of man, to the perfect keeping of it. All which thinges being conſidered wee doe not onely pray that GOD will *direct vs, in the pathes of his commaundementes*; but alſo that hee will ſtrengthen our weaknes, ſupplie all our wantes, *Stay our ſteps on his pathes, that our feete*

Pſal:17:5: Philip:1:6:

ſlide

slide not, performe that good vvoorke that hee hath begonne in vs, to the day of IESVS CHRIST: 1:Pet:5:10. *make vs perfect, confirme, strengthen, and stablish vs,* in every good way. To bee shorte wee praie, that we who without CHRIST are not able to doe any thing, may bee *able to doe all thinges* Ioh:15:5. (agreeable to GODS will) *by the helpe of* Philip:4:13. *Christ that strengtheneth vs.* All these thinges we beg of our heauenly father in this sorte of praier, when we say *Thy will be done.*

And least we should surmise or suppose, that we pray heere that the Angels that stande before Gods face, and are ministring spirits, to serue for his glory and our good, might performe the duty that they owe vnto him: our Saviour Christ giveth vs to vnderstand, that wee desire that Gods will may be done *In earth,* of vs sinfull and wretched creatures, that liue in this vale of misery. *Thy will be done in earth.* This earth is the place of trouble and triall, of tentations and offences, of lettes and hinderances, of sinne and wickednes. Whilest therfore wee are in the place of striving and fighting, wee must endevour so to fight the Lordes battell, that our enemies being by Gods good grace subdued, wee may without let or hinderance, doe the will of our heauenly Father. Even heere I saye where the danger is of not doing GODS will, wee begge that our

Gods will done of vs heere

God will so stande with vs, that wee may doe it, triumphing over all thinges, that withstand the same.

In this also doth our Saviour Christ reform our corrupt and forward thoughtes. For wee acknowledging our owne imperfection, & that sincere holinesse, which the lawe as a severe schoolmaster prescribeth vnto vs, which wee are not by any meanes able to performe: are straight waies ready either like faint harted souldiers, to yeelde without striking one stroke, and not to endevour to performe Gods will: or else imagine that it is enough, that the Saints of God shall then attain vnto perfect holines, when this corruptible body hath put on incorruption: and so put of from time to time, to apply our selues, vnto the will of God. But our Saviour Christ correcteth that errour, teaching vs that howsoever wee finde our selues vnable to doe as we should; yet while we are vpõ the earth, we must striue to be perfect. We must seeke to deny our owne will, that Gods will may be obeied. This should be our meditation night & day. For the accõplishing heereof, we should humbly begge his grace, Philip:2:13 *Which only worketh in vs both the will, and the deede, even of his good pleasure*, that his holy will may be done vpon earth.

And because that many times we deceiue our selues with a bare shew or shadow of holines; and de-

delight to set before vs the example of others, not iudging our selues to be evill, if other bee worse: therefore hee giueth vs a patterne to imitate and follow, wherby if we be directed, we shall not doe amisse. He draweth vs to a consideration of those heavenly spirites, and pointeth as it were with the finger, vnto that holy obedience of the celestiall Saints: that we seeing how sincerely they do Gods will, may endevour our selues to doe the like. Therfore he teacheth vs thus to pray, *Thy will be done in earth as it is in heaven.* Not that we can hope, that whiles we carry about vs this body subiect to sinne, we may ever attaine to such perfect fulfilling of Gods will as either they doe, or we should performe: but Gods deare children should haue such desires, & harken vnto this godly exhortation, or rather admonition, that our heavenly Master giveth vs. *Be ye therefore perfect, as your father which is in heaven, is perfect.* And if we thus endevour to be better then we can be, & are displeased at our selues, for being worse then we should bee: then for Christ his sake, shall all our wants be pardoned, and all our imperfections covered, vnder the cloke of his perfect obedience. Therfore we may with good comfort pray, *Thy will be done in earth as it is heavē*, seing that which is lacking in vs, shall be fulfilled in him, and that sincere obedience which is inherent in him onely,

Perfection in obedience

ſhalbe imputed vnto vs as ours.

And that wee may aime neerer the marke of true obedience, let vs call to minde, howe the Angels in heaven doe obey GOD. Firſt therefore they obey *willingly*, without murmuring or grudging, without repining or reſiſting. And this is as an excellent perfume, to make our obedience ſweete and ſavorie, if it come from a willing hearte. For this is Abraham commended vnto vs, that when GOD willed him, to get him out of the countrie, (where hee was borne) and from his kinred, and from his fathers houſe, to a land that GOD woulde ſhewe him, without any reaſoning or diſputing he obeyed Gods will. The Apoſtle therfore to the Hebrewes; ſheweth this to bee a notable fruit or effect of faith. It is required that the people offer their ſacrifices, *with a willing hart*, and Moſes to their praiſe, giveth teſtimony that they did ſo. David giving advice and fatherly councel to Salomon his ſonne, concerning the building of the Temple ſaith thus: *And thou Salomon, my ſonne, knowe thou the God, of thy Fathers, and ſerue him with a perfect heart, and willing minde.* And if we will giue any thinge to ſuch as ſtand in neede: *If there be firſt a willing minde, it is acceptable according to that a man hath, and not according to that he hath not.* And, *as every man wiſheth in his hearte, ſo*

Willingl obedience.

Gen:12:1:

Heb:11:

Exod 35:5:
Pſa:21.29:

2:Cro:28.9

god

2:Cor:8 12

2:Cor:9.7:

neigh

let

let him giue, not grudginglie, or of necessitie: for God loueth a cheerefull giver. If wee haue chardge of of people committed to vs, wee shoulde care for them (for them I say not for our selues) *not by constraint, but vvillinglie, not for filthy lucre, but of a ready minde*. So the Apostle Saint Peter teacheth vs, Saint Paule also testifieth the same. This wee see, that whether wee offer to GOD, or giue to man; whether wee serue the Creator, or governe our fellowe creatures, yea in all thinges that wee woulde have well done, a ioyfull and willing minde, is as I saide before, as it were the salt that maketh it savory: because that without this willingnes, nothing ẏ we do cā haue any seasō in it. But being seasōed herewith through Christ & for his sake, it shalbe acceptable.

1:Pet:5:2:
1:Cor:2:17

A second thing that commendeth the obedience of the Angels, is their readines and *speede* that they vse to perform it. They make no delay, they put not of frō time to time, but with all hast dispatch their busines. And therefore in the sixt of Esay, and in sundrie places of the prophet Ezechiel, the Angels are described having winges, wherewith they flie, for speedie dispatch of their messages. And in this point wee haue also Abraham a very good patterne, when hee was commanded to offer vp his sonne Isaac, the son of his age, the onely hope of the promises. For to follow

Speedy obedience.

Gods

Gen:22:3: Gods will euen in that point, *Abraham rose vp early in the morning:* behold his readinesse. Our
Matth:5:25 Sauiour Christ aduiseth vs thus, *Agree with thine aduersary quickly.* For as in al things delay is d nyerous, so in Gods matters, or when we go about his worke, it is before God most odious.
This the Prophet Dauid knewe, and therefore
Psa:119:60 hee speaketh thus to GOD, *I made hast, and delayed not to keepe thy commaundements.* A lesson most necessarie for all Christians. men or women. Our sinnes are great: they crie out for vengeance; yet wee differ and put of from day to day the time of our repentance. But since it is gods will that we should repent, and turne from our vngodlines vnto the Lord, as his manifold exhortations vnto repentance, doe declare; Let vs not lull our selues asleepe in the cradell of security, prolonging the time for our amendement, but let vs hartely without hypocrisy, and hastely without delaye, eschewe evill and followe after good.

But this is a needefull glasse, for such as are in authority to looke in, whether they bee such as beare the sway, and haue the rule of others, or such as by their greatnes are able to doe good to others. For it is the will of god, that wee as the members of one bodie, shoulde all haue care to doe good one to another, and that the most

most excellent members, whome GOD hath made most honorable, should heerein shewe most readinesse. You therefore whome GOD hath placed in high roomes, and set you neere vn to princes, giuing you fauour in their eies: helpe the distressed, pitty the poore, further their iust suites, preferre their honest causes, *Open thy mouth for the dumbe, in the cause of all the children of destruction*: Yea and doe it speedely, not looking to they gaine, but to his good, and Gods glorie. And that you may shewe that you haue an earnest care, with all speede to further gods will, and to doe him this good service: haue an eie to your seruantes, looke into their doings, suffer not in anie wise their loue of filthie lucre, (for the Apostle Saint Peter iustlie calleth it *filthie*, if it be any hinderance to the performance of GODS holie will) let not I say their greedie getting, sometime to mainetaine riot and vaine expences, bee anie staine to your selues, or stoppe of the cause of the poore suiter, or let of doing the will of GOD in such sorte, as may bee most acceptable to him, A lesson doubtles necessary to be taught in our days wher in briberie is so common, that for the most parte the favour of greate personages, is greatly abused thereby. For the distressed ones, whose cause is not onely to bee pitied, but also some remedy

Magistrats should doe good speedely

Prov:31.8:

1:Pet:5:2:

Bribery an hinderance to speede in doeing Gods will.

remedy to be prouided for ỹ same, by the means of such buying & selling the helpe that they hope for, are forced many times to pay for the verie lookes that they haue, and words that they hear, much more for any good that is done vnto them. By such meanes it commeth to passe, that the benefite which at the length they receiue, with much suite and great charge, is so late and long in getting, that the expenses of their suits grow greater, then the benefite that they reape, so that where they hoped for gaine, they finde losse. But if wee knowe what wee aske in this petition, *Thy will bee done in earth as it is in heaven*, we must from hence forth, learne with more readinesse to succour them that stand in need of our helpe.

Administration of iustice
Exod. 18. 21
2. Cro. 19. 6

It is the will of God likewise, that Iudges, and such as haue administration of iustice committed to them; as men *of courage*, *fearing God*, *and dealing truelie*, shoulde execute iudgemente, not as their iudgemente, but as Gods iudgment, as it is indeed, and therfore they must deale therin, with a perfect heart. And doubtles the Magistrates in whome are these vertues, commended by Iehzo and Iehosaphat, cannot but earnestlie indeuour, with such speede as they may, to dispatch the causes that are brought before them. But I know not how it commeth to passe, that in

in many courts suits hang very long, poore mens causes go slowly forward; which fault cannot altogither bee imputed vnto the obstinacye of the parties, who many times will rather follow the baddest shiftes that any wrangling lawyer can finde out, then they wil leese their vniust matter: but surely such as sit vpon the bench might somwhat mend those thinges, if they durst for feare of great ones; or would shew themselues free frō corruption This is it that the prophet Amos cōplaineth of against the princes of the children of Israell, *Ye haue* (saith hee) *turned iudgment into gall, and the fruite of righteousnesse, into vvormwoode*. Where he doth not finde fault only, because they oppressed and did wrong; but that euē if they did righte, yet it was with such delaies, and with so excessiue charges, as that the verie fruite of righteousnesse was bitter vnto them; so that a wrong sentence or iudgemente with speede against them, woulde lesse haue hurte them, then the matter going on their side doth, being so delaied. If therefore we vpon the earth, will doe the will of our heauenly Father as it is done in heauen: wee must then striue to doe it readily and with speede as doe the ministring spirits of God. Amos. 6.

A third thing required in our obedience is *faithfulnes*, which also the prophet Dauid seemeth to com- Faithfulne

Psa:103:20 commend the Angels, for in these wordes *Praise the Lord yee his Angels that excell in strength, that doe his commaundement, in obeying the voice of his word.* For following the prescript rule of gods worde, without mingling or mangling the same (which is heere ascribed vnto the Angels) is to deale faithfully, and according to the credit committed. *It is required of the stewards* (saith Saint Paule) *that every man be found faithfull. Faithfull Samuell was the Lords prophet.* The faithfulnes of the seruants that gained by their talents is praised. The Apostle Saint Paule commending vnto the Corinthians Timothy: and to the Ephesians Tychichus: & to the Colossians Epaphras, giveth vnto thē this praise, that they were *faithfull.* And it is said of Moses, that he was *faithfull in all (Gods) house.* Now wherein so euer wee wil serue God, let vs do it faithfully and with a perfect heart, as Iehosaphat exhorted his Judges. If thou be a Magistrate, and haue authority and government committed vnto thee, be thou faithfull to God, who hath brought thee to that honor and to the people, to whom thou owest thy selfe, with that thou canst do. If thou be a teacher and minister of the word, to shewe light to them that sit in darknesse, sight to the blind, and knowledge to the ignorant: let thy care over thy flocke, thy diligence in thy ministery, thy painfulnes in thy cal-

Faithfull obedience.

1:Cor: 4: 2:
1:Sam:3.20
Math: 25:

1:Cor:4:17
Eph:6. 21:
Colos:1:7:
Heb 3:5:

thy calling, thy discretion in deviding aright the word of god, thy skill and courage in reiecting the traditions of men, thy travell in cutting downe sinne, thy striving for the truth, proclaime and testifie thy faithfulnes in thy function. If god haue committed to thee the talent of honour and ability, learn how Iob in like estate behaued hymselfe, that thou maist faithfully occupy, vntil thy master come, or else cal thee to account. He therfore thus reporteth. *I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him. The blessing of him that was ready to perish came vpon mee; and I caused the widdowes hart to reioyce. I put on iustice; and it couered me; my iudgment was as a robe, and a crowne. I was the eies to the blinde, and I was the feete to the lame. I was a father to the poore; and when I knew not the cause, I sought it out diligently. I brake also the chawes of the vnrighteous man; & plucked the pray out of his teeth.* Iob: 29: 12:

God made him a mighty man; he faithfully imployed his might, to the benefite of them that stood in neede, by comforting the afflicted, by releeving the distressed, by resisting the cruell purposes of the wicked. Oh that in these our daies, we had among vs many Iobs; I say many such, as could and would be patrones for the poore, against the violence of their oppressours. To bee short, subiectes to their princes, inferiours to their

superiours, seruants to their Masters, and euery one of vs in such offices or duties as wee owe to others, must shewour selues faithful, that the wil of our heauenly Father, who hath appointed to euery one of vs our calling, and after what sorte we should walke in the same, may be done of vs in earth, willingly without grudging, readily without delaying, faithfully without corrupting as it is of the Angels in heauē. So shal we find ẏ fruit of that promise, *A faithfull mā shal abound in blessings*. And thus much for the three first petitions, which in a māner wholy cōcern the glory of god, & wherein we should shew, what care we haue of his honour.

Pro: 28. 20:

Hauing now shewed our selus zealous for him whose we are, we are come to our own wantes, & sue to haue thē supplied. And here we must learn to pray after another māner, & as it were to chāg our key, to aske with lesse feruency, I meane *not of faith* (for we must as assuredly look for performāce in these, as in the other) but *of affectiō*. The things that belong vnto God, we must so craue, as that our praiers may testifie, that our heartes are wholy kindled with a feruent loue to ẏ same, & that we are consumed & eaten vp with the zeale of him. We beg thē simply & without condition. But when we seeke to haue our necessities relieued, we must alwaies vnderstand this condition:

If

If God will, & if it may stand with his glory and our good. For we should be so affected, that what soeuer becommeth of vs, we regarde not, so that God may be honored. Not our life, not our owne saluation, should be dearer to vs, then gods glory. And therfore because the mercy of God towards the people of Israell, whom he had chosen for his inheritance, did much set forth his glory, Moses rather desired to be *raised out of the booke*, (of life) *which God had written*, then that by the destructiō of that people, Gods glory should be diminished: and S. Paule in defence thereof was content, to haue *been seperated from Christ*. Which examples may teach vs, how much greater earnestnes we may vse, in asking those thinges that concerne God, then the things that belong to our selues. Exod: 32. 32. Rom: 9: 3.

Nowe there are three petitions also that concern our selues. The first of them, concerneth the things that belong to this life: the other two pertaine to the life to come. The first craueth the bodies sustenāce, ỹ two last, the souls happines. But how cōmeth it to passe, that we are taught first to aske the things earthly? Are these trāsitory blessings, that belong only to this world, more excellent then the spirituall graces, which are helpes and furtherances to the life to come? Is the body more worth then the soule, or earth to be soughte for, before heauē? Not so. Our sauior Christ whe

Mat. 20. 28. hee willeth vs not to feare them that can kill the body only, but him that can destroy both body & soule: teacheth vs that the soule should be especially regarded. Yea he expressely chargeth vs, *first to seeke the kingdome of God, and his righteousnes,* with this promise, that then *All these* (worldlie) *thinges shall be ministred vnto vs.* The principall thinge that we shoulde care for, is eternall life; such thinges as belong to the body are but accessories, & in comparison of the first, of no accoũt. And yet our heavenly teacher in this patterne of praier, directeth vs first to aske *Our, dailie bread,* that is foode and rayment and other necessaries, for this present life, and afterwards to beg a supply, of the wants of our soule.

Matth 6. 33

Why wee heere aske bodily things first

He seemeth heerein first to haue had a true consideration of our infirmities, and to haue trained and intised vs forward by our owne affections. For as good and naturall mothers, when they will teach their children to goe, cast something before them ỳ they haue delite in, wherby they allure them to presse forward after the same; and when they would haue them to reach foorth their hande, they houlde somewhat before their eies which may moove them to take houlde thereof; not that the thinges whereby shee allureth her child, to do that shee would, are of any reckoning, but they are vsed to effect better matters: even

so

so our Sauiour Christ, knowing that the things that belong to our body, are for the most parte, more grieuously wanted, more hartely loued, and more earnestly sought for; teacheth vs by exercising our selues to aske these things, to haue more will and skill, to craue the thinges that are better. So that when wee praye according to that forme of praier heere set downe, we are to cal to remembrance, how loath we are to lacke, & howe ready we are to seeke, for these thinges; and with all to accuse our selues, who in spirituall graces, are very little touched with very great wantes, litle feare great dangers, and seeke slackly and slowly, for eternall good things. And thus is this petition in the first place, not as most necessary, or as if that wee desire therein were most excellent; but as that which commonly wee faintest woulde haue.

Secondly we are heereby taught, to confesse and acknowledge our owne great weakenesse, or rather vnhability, to attaine to the thinges that are heavenly. For if meate, drinke, and cloathes, which in the iudgment of man, may be gotten by industrie and travel, and are ordinarily had heere vppon earth (for the ground doth yeelde vs our sustenaunce, and the beastes of the fielde, and the wormes themselues help vs with cloathing) if I say these cōmō helps of our life cannot otherwise

God giueth this much more heavely things

be had, but at the hand of our heavenly Father: then I pray you what madnes is it, if we that can not get ſuſtenance for our life, or cloathes for our carkeſſes, thinke we haue in our owne power the ſpirituall graces, and hope that by our induſtrie & workes we may obtain the ſame. For if we cānot put fruitfulnes into the ground, or the nouriſhing power into our meate, but that it muſt come frō God: how much leſſe are we able, to make the fielde of our harte fat & fertil, and to ſanctify our ſelues, vnto our LORD GOD? And thus ſhould our harte reaſon within vs, when wee are taught to aske firſt of GOD our daylie bread.

God feedeth the body, much more the ſoule.

Thirdly this alſo ſhould worke in vs a wonderfull comfort. For wee being by adoption the childzen of God, and fellowheires with Chriſt of that everlaſting inheritaunce, which by his bloudſheedings hath purchaſed for vs; and ſeeing notwithſtanding our hope and home is in heavē, yet he would haue vs to aske, that he might give, theſe temporal bleſſings to vs: We may be much more aſſuredly perſwaded, that he ſhall not ſuffer vs to want any thing, that may further vs to eternall life. The conſolation that wee are to gather out of this, ſtandeth eſpecially vpon conſideration of that our moſt happy eſtate, that we ſhal fully enioy in the life to come. For our GOD,

Of

Of his abundant mercie, hath hebegotte vs again, vn to a lively hoppe, by the resurrection of Iesus Christ from the deade: to an inheritance immortall, and vndefiled, that fadeth not away, reserved in heaven for vs, which are kept by the power of God, through faith vnto salvation. To this ende hee hath made vs kinges, to conquer all our enemies, and to subdue our rebellious affections: And Priestes, to offer vp our bodies *a living sacrifice, holie, and acceptable vnto* GOD: and shall hee not furnish vs with thinges necessary for these fūctions? Yes vndoubtedly, he that teacheth vs to aske thinges necessary for the body, which is many times a hinderance to all our good purposes; doth even thereby assure vs, that wee shall bee readilie hard, and easilie obtaine, if wee begge heavenlie thinges. And thus wee see howe our Saviour CHRIST, willing vs to beginne first with the supplie of our bodily wantes, lifteth vs vp therby, vnto an assured hope, of obtaining heavenly graces and benefits.

1. Pet. 1. 3.

Rom. 12. 1.

And thus much for the order. Now let vs consider the petition it selfe. Unto our heavenly Father wee say, *Give vs this day our daily bread.* Are we not heereby taught, that whensoever wee woulde haue our praiers heard, or requestes graunted, wee must praie vnto our heavenlie Father. Whether wee sue for thinges belon-

ging to Gods glory, or that touch our selus; whether for temporall or eternall graces, it is God, to whom only we must pray, who only can heare, who only will giue, that wee stand in need of. In this petition this may evidently appeare, as also it is plaine in the rest. Who is it I pray you that ruleth the heauens and earth, that causeth the raine to fall from the firmament, and the clowdes to droppe their dewe in due season, giuing raine early and late, the first and the latter raine? Euen the Father of raine, who *giueth raine vpon the earth, and powreth water vpon the streetes*: who also *restraineth the droppes of water*, (whereby it commeth to passe that) *the raine powreth downe, by the vapour thereof*. And that God, that saide at the first, *Let the earth bud foorth the budde of the herbe, that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde*: doeth euen at this day *Make the grasse to growe vpon the mountaines, he giueth to beastes their foode, and to the younge Ravens that crie*. Yee *feedeth the fowles of the heaven, & clotheth the grasse of the fielde* most gallantly. *All the beastes of the forrest are his, and the cattell of a thousande mountaines*. Yea, *The world is his, and all that therein is*. Is it not then great reason that if we will haue vse of the creature, wee shoulde aske leaue of the Creator? If wee will inioy anie

Iob: 38: 28.
Iob: 5: 10.
Iob: 36: 27.
Gen: 1: 11.
Psa: 147. 8 9
Mat. 6: 26.
30.
Psa: 50. 10.
12.

thing

thing that belongeth to him, that wee begge it at his handes? Let then *the sorrowes of them bee increesed and multiplied that offer to another God* (their praiers,) and seeke either to stockes and stones, or to the Saintes who they imagine are represented by their Images: but no doubt *the lines shall fall vnto vs in pleasaunt places, yea wee shall haue a faire heritage*, if wee with confidēce, prostrating our selues before the throne of grace, say as Christ heere teacheth vs, *Giue vs this daie, our daily bread.* Psal:16. 4:

And because we are cōmanded to aske of gods gift our daily bread, what can be more plaine, to represse in vs all fraude and shifts, all violence and wrongs, or any other way of getting, but only by his blessing. If thou get by lying and forswearing, as Achab king of Israell, by the helpe of Iesabell his wife, got Nabothes vineyard: If thou get by violence & oppression, as S. Iames saith the rich men of the worlde doe of the poore, of the which also the scriptures in many places, but namely that holy man Iob, & Esay the prophet do bitterly complain, as we also iustly may in our daies: If thou get by steaking and robbery expresse against the eighth commaundemente: If thou get by defrauding thy brother (which is reproued by Saint Paule) in any bargaining, buying, or selling: to bee short, if by Evill getting restrained. 137 1: King: 21: 10:13: Iam:2.6: Iob:24:2· 3: 4: Esa:10:1: 2 1. Thes:4.6:

might, wealth, wreſting of Lawe, wrangling, vſery, briberie to hinder the good cauſe, if I ſaye by any evill meanes, directe, or indirecte, thou gette abundaunce of treaſure, wherewith thou buildeſt many princelike palaces, fareſt dilicatelie, art apparcled gorgeouſlie, filleſt thy cofers with golde and coyne. thou muſt not take theſe thy riches to bee GODS good gifte; but gotten by thine vnlawfull dealing, & therfore no bleſſing belongeth vnto them: for *the treaſures of wickednes, profit nothing.*

Prov:10: 2: *How riches evil gotten come.*

But ſome man will heere perſappes aske a queſtion; if theſe riches come not by the gifte of God, how they then enioy them. Can they gette them whether God will or not? Not ſo. For hee

Dan:6:22: that did mouzel the mouthes, and ſtay the feerce

Dan:3:27: nature, of the hungry Lions; & ſlake the extreme heate of the burning fire, ſo that it had no power

2:Sam:17:14 to hurte: and deſtroy the craftie councell of ſubtill Ahitophel; and made the waters of Egypt and the earth alſo ſundry waies barren for their obſtinacy, as the ſtory of Exodus ſheweth: can if he will, and as he will, prevent all their policies, hinder all their purpoſes, fruſtrate all their labours, and with the breath of his mouth, bring to nothing, all the fruite of their travelles. Yea themſelues alſo, (what account ſoever the world maketh of them) are in ſuch ſubiection to his

will,

will, that they haue no strength, when hee wil weaken them, no authoritie, when hee will abase them, no excellencie, when he will humble them; as might be proued by many examples; so that as their drifts haue no good issue, so themselues haue no force against the LORDES will. Is it then Gods will to giue so good a blessing, to so evill endeours, as to inrich men by so bad meanes? Yea verily, if he may bee saide then to bless them, when he encreaseth to them worldly wealth, to conuince their owne consciences, to make them more inexcusable, to heape vp coales of fire vpon their heade: not for any loue, he beareth to wrong, or delite that he hath in oppression. So then although he giueth euen such goods after a sort, because he giueth a kind of worldlie blessing to their seede; yet he is properly saide to giue vs those thinges, wherwith he enricheth vs by a happy increase, of our godly labours, in soe lawfull calling. And that he will thus giue vnto vs things necessary for this life, we aske in this petition *Giue vs this day our daily bread.*

How God giueth vs blessinges.

Heere then we learne to depend vppon Gods prouidence, and to rest vppon his goodnes: Not that we should in the meane time liue idly, without calling, or without care, but walking in our vocation, (which also must be such as may be necessary & profitable to ỹ cõmõ wealth) we follow

not

not gaine too greedily, we doe not carke and care too mistrustfully, we doe not seeke to increase by our industry and labours vnlawfully, or vnthãkfully ascribe that vnto the gifte of the creature, which wee receiue of the bountifull goodnes of the creatour. Wee heere praye that God will giue vs some such place in the common wealth, as that we may therin be profitable to our selues and others. Then also that God will giue vnto al our labours & paines good successe. Thirdly, that hee will increase our store in such sorte, that we may see and be forced to confesse, that the Lorde *hath lefte a blessing behinde him.* And lastly, that hee will giue power and vertue to these creatures, that they may bee profitable vnto our vse and turne to our good, as God willing after shall be said.

Ioel. 2. 14.

And as in the beginning of this praier he taught vs to say, *Our father*, that we might think of that communion of Saintes, and fellowship that wee haue one with another, and frame our affections accordingly: so here he teacheth vs, not to thinke of our own wãts only, but also to pray for the supply of the wantes of others. And therefore hee willeth vs to say, *Giue VS OVR breade*, and not giue *Mee MY* breade. For if we be the members of IESUS CHRIST, in whome wee are coupled and knit together into

Others wãt to be thought vpon

one

one body, and by whose spirit we are united, and made of one minde: we can no more bee without feeling of our brethrens miseries, then our bodie can be without griefe, if our hand, or foote, or any other member of the same, bee pinched & pained. The law it selfe that saith vnto vs, *Thou shalt loue thy neighbour as thy selfe*, giueth vs to vnderstand, that we should not be more vnmindfull of others, then of our selues. So that if wee knowe of any particular parson, that hath want of thinges necessary for this life, we learne here to be mindful of such. And because wee are sure that there are many vnknowne vnto vs, that stande in neede of meate for their bellies, and cloathing for their backes, we are here admonished, to haue a generall care for all our brethren and sisters, and doe here intreat God, to giue to such as lacke necessary maintenance for this life. Mat: 22: 37:

But when wee say *Giue vs this day our dailie bread*, doth Christ by this word (*vs*) meane onlie those who may truely and vndoubtedly, cal God their Father, as the words themselues seeme to import (for it seemeth by this praier, *Our Father, Giue vs our bread*, that we are taught to be mindfull of our brethren only) or els must wee also thinke of the miseries of them, that as yet do not call God their Father, no neither can they, because they know him not? This is a thinge most certaine

We must pray for supply of all mens wãts.

certaine and out of question, that our care must extend vnto all men. And although they doe not shew themselues to bee our brethren, or to obey our Fathers, that either by security in vngodlinesse, and wickednes without remorse of conscience, or by seruing of Idols, the worke of mens hands, do pollute and dishonor the name of God: yet must wee be carefull to doe them good: First in respect of the excellency of their creation, and because they are the worke of his handes that made vs. In regard whereof also, we are bounde to pity the beasts and fowles, and must not muzzell the mouth of the Oxe that laboureth for vs, but help them out of the pit if they be in danger, and let them haue their due rest. Then also howsoeuer they seeme to bee vnto vs, yet the Lordes hand is not so tied, but that when he will, he may draw them into his fold. For we know not, whether they be goates, or wandring sheepe. Therefore we must not cast away al care euen of them; but as occasion shall serue, commende them to Gods good prouidence, for their meat and maintenance. So shall we follow the Apostles counsel, that willeth vs to *doe good to all men*. But our especiall care must be for our brethren (and al they are our brethren, that are partakers of our holie profession.) And for that cause, when that elect & chosen vessell Saint Paule had warned the Ga-

Deut: 25: 4:
Deut: 22: 1: 2: 4:
Exod: 20: 10
Gal: 6. 10:

lathi-

Iathians in the place before alleadged, that they should doe good to all, he by and by addeth, *But specially vnto thē which are of the housshold of faith.*

It followeth giue vs *This day* our daily bread. Because the nature of man is in these bodily things too too earnest, nether can easily keep any measure in seeking the same; therfore our Sauior Christ restraineth herein our greedy appetite, and tieth our desires to certaine lists and limits, ẏ they wāder not to far out of the way. Whereas therfore we haue naturaly, an earnest loue to lay vp much store, for many yeares, and with a greedy affection to gather goods; our Sauior Christ giueth vs in these words a caueat, to correct that vice, & teacheth vs, that our affectiō should reach no further then the present day: *giue vs this daie our daily bread.* Now what can be more absurde, then that we should desire of God, that knoweth the very thoughts of our hart; is a iust iudge; and hateth al dissimulation and hypocrisie; & shall punish the same; that he would giue vs thinges necessary for this day, and yet we haue prouided before hande, with excessiue care, for many yeares? Is not this to mocke God, and to deale deceitfully with him, from whose eies nothing can bee hidden. The Lorde therefore so restraine our corrupt affections, wandring after the wealth of this world, ẏ our owne harts neuer be witnesses

Present neede.

against

against our tongues of lying, when wee say *Give vs this day our daily bread.*

But is all providing before hande forbidden and vnlawfull? May not a man if his ability will serue, keepe any thing for the better maintenance of his familie, and education of his children, and bestow his goods vpon that, which afterwardes, may be profitable to them and theirs? Yes verely: and we are warranted therin, by the examples of the godly, and the word it selfe. Jacob went ouer Jordan to Mesopotamia, when hee fled from the wrath of his brother Esay, with his *Staffe* onely, that is, poore & destitute. But God so blessed his labours & travel, vnder his vncle Laban, that he grew to great welth. For *the man increased exceedingly, and hade many flockes, and maide servants, and men servants, and camels, and asses.* Now what did he with these things? did he leaue them behinde him, wher ehe had gotten them? had he no care of the time to come? Yes: when hee returned home to his owne country, hee tooke all with him, that God had given him, as after in the story of Genesis it appeareth. Joseph foreseeing a dearth that should follow, laide vp provision of corne for sundry yeares. Neither was it vnlawfull for the people of God, to buy land one of another, and so to care for time to come; only this is provided, that one oppresse not another therein.

Whether it is vnlawfull to provide beforehād

Gen 32:10

Gen:30:43

Chap:32:& 33:
Gen:51:

Levit:25:14 15:16:

And

And in the ſtory of Ruth we haue an exãple ther-of: For Boaz buyeth the lãd that was Elimechs And our ſauiour Chriſt himſelfe, every of whoſe actions ſerueth to vs for an inſtruction, when he had fed about fiue thouſand people with fiue bar ley loaues and two fiſhes, and that they were ſatisfied, ſaide to his diſciples: *Gather vp the broken meat that remaineth, that no thing bee loſt*. And the Apoſtle Saint Paule teacheth vs, that *fathers ought to lay vp for their children*, which yee would not haue done, if it haue beene vngodly. Nay on the contrary he ſaith expreſſely, that *if there be anie that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, & is worſe then an Infidell*. But that theſe wordes, doe not ſo ſtrictly forbid all care for to morow, or the time that followeth, that it ſhould be vngodly to make any prouiſion for the ſame; nature it ſelfe may teach vs. For wee get in ſummer to liue vpon in the winter. Yea wee gather in harueſt that, wherewith we muſt bee nouriſhed the yeare following. And the meaner ſorte vppon the market day, prouide for the weekes ſuſtenance. And theſe things are not vnlawfully done, or otherwiſe thē becommeth good Chriſtians, but well & wiſely.

Ioh:6:12:

2:Cor:12.14

1:Tim.5:8:

How ſhall we then ſo moderate our affectiõs, and walke in a miole way, that we neither breake Chriſts commandement, *Care not for the morow*, Mat.6.34.

or despise his aduise in this petition, *Giue vs This Day, our daily bread*: neither yet on the other side, shew our selues too careless for our estate, and for the well-fare of our posteritie? Although it is very harde for vs, who by our corruption are carried easilie, to an vnlawfull care for thinges of this life, to walke without staggering in the right pathe: yet there is a Christian and frugall regard, not lawfull onlie, but also necessarie, I saie not that may, but that must bee had, which but for our bad affections that pollute it, coulde haue no shewe of euill. First our greedye luste, must not so farre ouer rule vs, as that in getting of thinges wee bee vniust, not caring by what wronge or wickednesse wee come by it, so that wee haue it. For wee must alwaies make this reckoning, that as a little before, out of Salomon I shewed, *The treasures of vnrighteousnesse* (such are they that are wickedly gotten) *profite nothing*, they haue no promise of good, they shall not pleasure vs, because they procure Gods wrath against vs.

Greedines forbidden.

Prouerb.

Then also, that which in lawe and conscience is honestly and truely come by, and in that respect wee may iustly claime to bee ours; yet is it not so ours as that we may vse it as we wil. For wee are but stewardes of our Masters goods, for the benefite of others. And although our Master

Good vse of our goods.

Master will not be so hard with vs, but that hee will be content, that we thriue vnder him, yea he is euery way abundant in all goodnes towards vs: yet would he not haue vs careless of others; nay he will be angry with vs, if wee be so greedie of inriching our selues, that wee neglect the distressed estate of the poore and afflicted. And as we must haue great care, that we maintaine not in any wise, the idle and vnprofitable life of the loose loiterers: so we must on the other side, haue a good regard, that the poore and needy bee competently relieued, and all godlie indeuours, well supplied. And this beeing performed, why shoulde not that which remaineth bee our portion, to keepe against the time of need? Sickenesse may come vnto vs, and many other occasions there may fall out, whereby by our daily labour, we cannot helpe our selues. Doth godlines teach vs, that then we may not haue any thing to sustaine our bodies withal? That wise man Salomon, teacheth vs rather to learne of the Pissemire, in the summer of our youth, health, strēgth, and the time of such other good meanes, which God affordeth vs to get by; that wee prouide for the winter of our age, sickenesse, weakenesse, & for such other casualties, that may bring vs to wāt. Abraham, Isaac, Jacob, & many other good men were rich. Was that any offence against God, y Prove: 6.6.

they abounded in wealth? God forbid: these worldly goods are Gods great blessing, if they be well vsed, they are given by him, and of his goodnes. If then to haue store be no fault. why must wee pray as if wee shoulde haue no more, but for this present time? To be short; by this we are admonished, not to spare our goods, when occasion shalbe offered to spend them to Gods glory, & the good of others. Then also that wee must not sett our delight vpon them, if any remaine vnto vs. *If riches increase, set not your hearts vppon them.* For, *he that trusteth in his riches shall fall.* According to that which the Apostle Saint Paule willeth Timothe to giue charge of: saying: *Charge them that are rich in this world, that they bee not high minded, and that they trust not in vncertaine riches.* Therfore wee must not care mistrustfully for to morow, doubting whether God care for vs or not; for that were to deny Gods prouidence, and to cal into question that abundant loue, that he beareth to all his creatures. Neither must we care greedely; for that were to depēd vpon our selues more then we should, as if Gods blessing vpon our labour were not sufficient, vnlesse our greedy affection should watch over it, or rather control it. But we must care to doe our duty in our vocation, honestly, faithfully, & painfully, cōmitting the successe to God, to giue increase at his pleasure.

Wee must not ioy in riches. Psal. 62. 10 Prov 11. 28

1. Tim. 6. 17

as poore

as rich

We

We must care also with feare and trembling, to walke before him in holines & righteoulnes, least by our vngodlines we should prouok him, instead of a blessing, to send a curse vpō vs. And if we thus care for to morow, yea for al the daies of our life, although we be not altogither careles of worldly matters, but think of providing for time to cōe, yet we shal pray with the more comfort, *Give vs this day our daily bread.* And thus we see, that although our Saviour Christ restraineth here our immoderate & greedy care, & correcteth the confidence that we haue in our diligence, & industry, yet it is not simply vnlawfull to provide for our selues, so that we haue a sufficient care of others. But our fault is, that we commonly begin at the wrōg end, that is, we will first serue our selues in al abundāce, before we haue any eie to our neighbours wants.

Daily praier.

Furthermore our Saviour Christ instructing vs thus to pray, giue vs *This day*, our daily bread; teacheth vs that wee must dayly vse this exercise of our faith which is in praier. And therefore as our body needeth foode dayly, so must we also beg it dayly of him, that *openeth his hand, and filleth all things liuing with his good pleasure.* Even so lōg as we haue a day to liue, we must say, giue vs *this day* our daily bread. And thus we learn with one breath, what is our daily want, and what

Psal. 145. 16

Luk. 18. 11. ought to be our daily duty. For Chriſt by the parable of ỳ vnrighteous Iudg, teacheth vs to pray alwaies, and not to bee faint. The Apoſtle Saint Paul exhorteth the Coloſſions to *continue in prayer, and watch in the ſame with thanke giving*. And alſo the Romans, and the Theſſalonians, to *praie alwaies*. But becauſe we are very ſlacke and ſluggiſh, to offer vp theſe our ſpirituall ſacrifices, (ſuch is our vnluckineſſe:) therfore it is amiſſe, that our owne wantes ſhould ever as it were iogge vs on the elbow, to put vs in mind what we ſhould do. For in this petition, we requeſt no more but *this daies* bread; and therfore if to morow, and afterwardes we will be fed, we muſt make a new ſuit, and aske it againe.

Coloſ. 4. 2. Rom. 12. 12 1. Theſ. 5. 7

But why do we aske for *Our daily bread*? If it bee *ours*, what neede wee to aske it? If wee haue it not, why doe wee call it *ours*? Not without greate cauſe doth that our heavenlie teather, will vs in this ſorte to praye vnto our GOD. Firſt by this woorde *ours*, to ſignifie vnto vs (as I noted before) that compaſſion and fellowfeeling, that wee ſhoulde haue, for everie of our brethrens griefe. Heere therfore wee are taught to praye, not for our ſelues onelie, but to haue a ſupplie of ſuch thinges, as others lacke. So that this woorde *Ours*, comprehendeth not onely thinges neceſſary for our ſelues,

selues, but for our housholde also, to whom we owe that duty to be carefull for them: yea for all them that are of this brotherhoode, and that may say vnto our God, *Our father which art in heaven.* Yea and in some respect for all Gods creatures, mankind especially, over whom, that wee should haue a conuenient care, there is great reason as is before declared.

But is this bread *ours* so, that none must haue any portiõ therof? Haue we it only to our selues? No: I haue said a little before, that we are but stewards, as in truth we are, in al these things that we receiue of God. The talents are deliuered to vs not that we should keepe them, or vse them at our pleasure, but to occupy, that good may redound to others thereof. Therfore in this respect, this which we cal our bread, is none other, but that which God hath committed to our trust, that whereof he hath made vs dealers, that we should as Esay exhorteth, *Deale our bread vnto the hungrie.* Which Iob did as himselfe doth testifie abũdantly, in not restraining the desire of the poore or widdow, but filling their bellies with his morsels, & euery way releiuing thẽ. But here we must vnderstãd, ẏ this liberality towards the needy, is not required in like measure or plenty to be performed of euery one, but according as God hath made thim able. The poore widdow that gaue

Ours but to bestow wel

Esa: 51: 7:

Iob: 31: 16: 17: 18: 19: 20

Luk: 21: 23:

her two mites, was more commended, then all they that gaue more by much. Only this is required, that our heart without all hypocrisie or dissimulation, being earnestly bent to do therein what we can, wee should with a Christian compassion, not pitty them onlie, but also helpe them that lacke. And they whose state is so meane, that they can spare nothing for others, if they haue yet a willing minde, to doe good when they can, euen this readinesse in them is acceptable vnto God, for Christ his sake: who requireth not that of any, that he giueth not to them first. And this I speake to this ende, that none should faint in this petition or be discouraged, if they be not able to extend their goodnes vnto the needie. They may also saie without feare giue vs *Our breade*, because as they are able, they are well content, to imparte the same to other that neede more then they doe.

But in this word our sauior Christ especiallie teacheth vs, to contente our selues with our
truly gotte owne. *Our bread*, that is, that which we get truly by our labour, trauel, or painefulnes in our vocation. So that we haue here two things to bee considered. First that we take nothing that belōgeth to others. Then also, that we inioie not any thing, but that we may iustlie claime to bee our owne, by our true labouring in our calling for the

the ſame.

For the interpretation then of this petitiõ, we muſt conſider of the eight and ten commaundements, for the keeping whereof we are taught to praie. Namelie that we vſe no ſubteltie, falſhood or deceit; that we get not anie thing by picking & ſtealing; that wee wrong none by might or oppreſſion; that we delight not in ſpoile and robberie; to be ſhort that we may not for our own profit or gaine, vſe anie vnlawful means to the hurt or hinderãce of another. And as we pray that our hands may be cleane and free from violence and wrongs: ſo alſo that our hearts and affections, & all our deſires, may bee voide of coueting *an evill coveteouſneſſe*, as the prophet ſpeaketh, or from ſo much as wiſhing that, we haue no good righte vnto. Habak: 2: 9:

Then alſo concerning our faithfulneſſe in our vocation, that euerie one may therein doe that worke, that God hath appointed him vnto, wee craue his aſſiſtance: As if we would ſaie. O Lord thou haſt ordained to euery one of vs, our place & ſtanding, thou haſt giuẽ vs ſome might & means, to bee profitable to our ſelues and others; thou wouldſt alſo haue vs keepe our ſtanding carefullie. and to take paines in the ſame diligentlie: giue me, O Lord, ſkill and will, ſo to labor in my calling, that I eat not the bread of ſlouthfulnes,

or giue my selfe over to idlenes, or the workes that belong not to my vocatiō, or other exercises that may hinder the same; that wee may in some measure bee worthy of the breade that wee eate, and of the worldlie blessinges that wee enioy: so that wee may with confidence call it *Ours*, seeing wee travell to doe some duetie for the same. This petition therefore giveth to everie one of vs a necessary instruction. Arte thou a Prince, and sittest in the throne of Maiestie? It is the seate of gouernment. Thy verie place teacheth thee, that it is looked for at thy handes, zealoustie to sette forwarde GODS trueth; to represse errours; to reforme anie thinge that is amisse in the Church or common wealth; to execute iudgment; to doe iustice; to be a comfort to the oppressed; a terrour to the oppressours; to bee a strength to the weake; and to be shorte, to haue a care, I say a great and continuall care, over all that are committed to thy charge. And sure heerein the Soueraigne authority, as it is worthy of all honour and obedience, (for God hath set them over all other:) so yet they that are in it, are in some respect in a hard estate. For they must not onely themselues, haue a fatherlie regard over their people: but also they must haue a vigilant eie, over the magistrates whome they place vnder them, that they abuse not their autho-

Princes must be vigilant

rity,

rity, to the hurte of any. For God shall require this duty of the higher powers, who are ordeined immediatly by him. The inferiour authority I confesse also is of God, but appointed by the highest; who therefore are bound in duety and conscience, to haue good respect, that they doe as they ought, everie of them in their place. Which watchfulnes ouer their subiects, when Princes finde it to be in them, so that their conscience beareth them witnes, that they haue earnestly endeuoured to doe this their worke: oh how sweetely may they pray, and with what great confidence may they say, *giue vs this day our daily bread.*

Magistrats carefull to doe good.

And you al who are next vnder the highest power, as your Princes fauour maketh you great; so yet God hath his worke in it. As the Prince giueth you a charge, so the Prince of al Princes, will require one day at your handes the performance thereof, and will haue an eie to your doings. You are not of the meanest seruantes that God hath. He hath allowed you a liberal portion, that you might bee the better able to serue him sincerely. Bee so painfull to doe good every waye in your places. that at night when you goe to rest, your owne hearte finding comfort, that GOD by his spirite hath wroughte in you that day paste, abilitie and readinesse to walke in your vocations, and in the morning

ning likewise, when you shall finde in you a willingnes to doe the like, you may with confidente assuraunce saie, *Giue vs this day our daily bread.* Ours I saie, which by thy good grace, wee haue laboured for.

Ministers must bee painefull.

Esa. 56: 11: 10:

1. Cor: 4: 2:

Luk: 3 4.

Mat 5: 14: 13:

As for you my fellow labourers in the Lords worke (and I pray God we maie be found labourers, not lotterers) it is pitie if we take no paines that we should haue anie gaines. If we be shepheards, what life more painefull? If we be watchmen, who should be more vigilant? If we bee stewards, what calling should be more discreet and faithfull? If we be voices, what are we good for, but when we sound to the edifying of the people? If we be light, wee must shine vnto others. If wee bee salte, wee must season others. Is the shephearde that loytereth when hee shoulde labour, the watch man that sleepeth when hee shoulde watch, or the stewarde that regardeth not the housholde, but is absent, or otherwise occupied then about his his charge, worthie of meate and maintenaunce? Wee thinke not so of our seruauntes. If wee bee not crying voices we doe little good. And the light vnder the bushell is vnprofitable, the salte that is vnsauourie, is good for nothing, but to bee cast out, and troden vnder feete of men. Therefore that wee may with an assured confidence aske *Our bread,*

euen

euen as seruantes that haue beene at worke, look for their meales, let vs in our vocation bee discreet and diligent; let vs I say be faithfull about our Masters busines.

And if wee goe through all estates of men, all kinde of callings, this commaundement is generall and belongeth vnto all, euen from the highest to the lowest: *Occupie till I come*, go about thy busines, worke in thy calling, be not idle or slothfull. Luk: 19. 13: And it is also most certaine, that euerie of vs, shall one daie heare this dreadfull charge, *Giue an accounte of thy stewardshippe*, vnlesse by faithfull labour, wee wiselie prouide against that daie. Luk: 16: 2: Is there any one member of the bodie vnprofitable or without some office? Not the least or baest parte of the bodie can bee well spared, because it serueth to some vse. So Loyterer: shoulde it be in euery common wealth. The loytering life shoulde bee hated of all. Draco that great law-maker among the Athenians punished by death such as were found idle. The Iudges of Areopagus by Athens, curiously inquired, by what trade men liued, and grieuously corrected the slothfull persons. And the Massilians woulde not permit any to be a free man in their citty vnlesse hee had some honest trade to liue by. It is written that Kenneth (I suppose the second) king of Scots, made lawes that fugitiues, bagabõds,

and

and idle persons (marke howe they be marrowd) shoulde bee whipped, and burnte in the cheeke. And also if there were anie slouthfull husbandes among them, that would suffer their ground to be come thorough weedes vnfruitfull, for the first offence he forfeited an Ore, for the second fault tenne, for the thirde hee lost his lande. And Alexander the thirde King there, commaunded that the Magistrates shoulde seuerelie punish all that neither had some good occupation to maintaine them, nor some patrimonie. But infinite exampies might be alleaged to this end. Saint Paule that willeth the Thessalonians to

1. Thes. 4. 5. *vvorke vvith their owne handes, that they might behaue themselues honestlie towarde them that are vvithout, and that nothing bee lacking vnto them*: would also that such as haue not any handie labour, shoulde yet worke painefullie in their calling, as may easilie appeare by the godly instructions and charges, that he giueth to Timothe and Tyte.

There was sometime in France a king Lewis by name, sonne to Charles the simple, who by reason of his sloathfulnesse or idlenesse, was surnamed *Doe-nothing*. We haue too manie in these our daies that full well deserue that name. For I pray you what are the exercises of manie of our gentlemen, and also of sundrie others?

Rob. Gagw li. 5.

Howe

How do they profit the common wealth? doe they not bestow the day, nay in a māner al their daies in hunting, hawking, wanton courting, dansing, or such vaine delights, which if they be wel looke into, wil perchance be found to be some waies as hurtful to the common wealth, as they are vnprofitable to them that vse thē? But doe they better imploy the night? Not much. For euen then also they haue their carding, dising, and such other pastimes, to spende their thrift, and to wast good time. I speake not against some of these things, as if I woulde condemne them as simple euill. But in the least euill of them, it were to bee wished that there were moderation vsed, and that wee woulde remember, that none of all these thinges, is a necessarie calling in a common wealth. And when any haue toiled themselues in these thinges daie and nighte, taking much more paines, then others haue done, that haue notwithstanding beene profitable to their country, then would I know of them, what comfort they haue in respect of all their labour, when they shoulde aske their meate at the hand of God, to say vnto him, *Giue vs our bread*? How we haue they deserued it? Are these trauels such as God will accept of? No no, my dear brethrē: I am verely perswaded that among many great transgressions, wherby we haue prouoked the Lorde to anger, one of the greatest

Do nothings.

greatest that procured the late long and grie-
uous famine, not without other plagues of God
also, is this common idle life, which a great num-
ber of the *doe-nothings* doe liue in these daies, as if
they were borne but to goe vp and downe, take
their pleasure, and cary their own cloathes. O let
this then be speedely reformed. Let vs apply our
selues diligently, to serue God and our country
in some good calling, that hauing in some good
sorte done our duty, we may bouldly come to our
Master and say, Giue vs *Our bread.*

Labours of diuers sorts

And thus I trust it appeareth, that wee may
not iustly call it ours, vnles we come truly by it,
or labour for it painfully. But by labour heere I
doe not vnderstand onely that paines that the bo-
dy taketh, handy craftes, or those that we cal *day-
labours.* For the Prince laboureth, in taking care
to goverue well: the Counsellours and nobles, in
deuising and aduising, and executing orders ne-
cessary for the Church and common wealth. Mi-
nisters, by being in their calling, & amongst their
flocke, discreet and diligent, the gentlemen in see-
king by authority and councell, to prevent euill,
betweene neighbours, & to doe good. And these
labours, which are rather the worke of the hart,
then of the hands, are far more painfull, then is
the trauel of the body. For when the labouring
man hath done his day worke, he eateth his meat
sweetly.

ſweetly, and ſleepeth ſoundly: Wheras they that ſit in the higheſt places, feede many times with care and griefe, breake their ſleep, and beat their braines, for others good. Are they not then well worthy, to haue a greater portion allowed for their maintenance? Yes verely. And I praye GOD that they and everie one of them, may ſo worke in their places, that whatſoever it is that they haue, they may lawfully come by it, and take good paines for it, that when they ſay, Giue vs *our bread*, their owne hart may not aunſwere, thou careſt more for thy profit, pleaſure, eaſe, eſtimation, preferment, then for the doing of thy duety to the good of others, therefore there is little or nothinge due to thee. For although *the labourer is worthy of his wages*; yet is there none of vs, but if wee hyre men to worke, and wee ſee they loyter when they ſhould labour, we wil not onely thinke their meate, drinke, and wages, evil beſtowed vpon them; but alſo iudge them to bee theeues and robbers, that take that they worke not for. Luk: 10: 7: 1: Cor: 9: 7.

Nowe becauſe wee are willed to pray for our *Daily* bread, this woorde *Daily* may put vs in minde of the frailety of our nature. For heereby we acknowledge & confeſſe, that vnleſſe the Lord doe daily nouriſh, & as it were repaire our decaying bodies, they cannot continue. But the worde

Prou:30:8 may perchaunce more aptly be expounded, by that praier of Salomon, *Feede mee with foode conuenient for mee*: or as the Syrian text readeth this petition, *Giue mee the bread that is necessary*. And so this word teacheth vs temperance and moderation, and to content our selues with that meat and drinke, that may sufficiently strengthen our body, to cõtinue ẏ labour of every day. And therefore we cal it *Daily bread*, that is needfull for our daily sustenãce. Drũkards therfore & gluttons, & such other Epicurs, as mak their belly their god, & haue their whole delite in quaffing & surfeting, who in excesse of their wickednes, will scoffingly speake of their daily bread, or daily drinke, haue heere so little defence of their prophance abuse, of Gods good creatures; or of their iesting at the word of God: ẏ it rather condẽneth them, in that they take these thinges so excessiuely, which they should vse so soberly: & because by ẏ abuse of thẽ, they impoverish thẽselues, weaken their bodies, wast their wits, & every way vnable themselues, to do good in their calling. Is it thẽ any marvell, though that iust revenger of wickednes, take frõ godles wretches, many tims their necessary maintenãce? Or if *they aske & receiue not, because they aske amisse, that they might consume it on their lust?* But let vs crave as we ought to doe, that as God hath set vs our taske, and appointed vs our work:

temperãce

Drunkards and gluttõs

Iam:4:3:

so

so he will relieue vs in such sort, as that wee may be able well to endure his worke, and doe our duties daily.

But whether doe they that haue great store of al thinges, rich revenues, large possessions, & the world at wil, neede to make this petition, *Giue vs this day our daily bread*? Yes verely as well as the meanest. For the Lord can if he will, *breake the staffe of our bread*, and bring a famine, because it shall not be able to nourish them that eate it, or doe them good. He can also, as by common experience we may learn, bring vnto our stomakes such a loathsomenes, that we cannot abide to receiue any meate. Or he can so weaken vs by sicknes, that when wa haue eaten it shall not profite vs. And so of his other creatures. Therfore that the thinges which God doth bestow vpon vs may be to our comfort, we intreat him in this petitiō, that as we daily receiue his blessings, so hee will blesse vs vnto them, and them vnto vs, that they may turne to our good, and bring daily nourishment to our bodies. And this is to be added to the causes before alledged, why we aske our *Dailie bread*, not onely to correcte our care but also that though wee haue plenty, GOD may blesse our abundance, that it may bee profitable to vs.

The rich must pray thus as wel as the poore. Ezech. 5:16

What bread signifieth heere

But what is meante by this worde *bread*, and

what are the things that here we sue for? First we aske in this petition, for those things that doe most neere concerne the body, *that hee will giue vs bread to eat, & clothes to put on*, as Iacob going towards his vncle Laban, when he fled for feare of his brother Esau, desired of God. Of whom as it seemeth S. Paule learned that lesson, which hee also taught to Timothe, *When wee haue foode and raiment, let vs therewith be content*. And because as it seemeth, our Sauiour Christ meant in this one word, to comprehend all things whatsoeuer we here stand in need of vnto our sustenance and apparel, we may adde also, our house or habitation, with their appurtenaunces which may worthelie bee reckoned amongst Gods blessings. And therefore the prophet Moses, shewing howe God was manie waies gracious and good vnto the people of Israell, declareth to them, that *God gaue them cities vvhich they builded not, houses full of all manner of goods vvhich they filled not, vvelles digged vvhich they digged not, vineyardes and Oliue trees, vvhich they planted not*. Now al such things we aske here of God, so farre forth as they may be necessarie for vs. Neither let any of vs deceiue our selues, because wee see that men ordinarilie by good husbandry thriue and waxe rich; let vs not I say be brought therfore to imagine, that wee by our industry, can procure these things

Gen: 28. 20 Foode. Cloathes.

1. Tim. 6. 8:

Houses.

Deu: 6: 10: 11

things to our selues. The godly haue alwaies asked these things of God, acknowledging him to be the fountaine, from whence they must spring, as I said before of Iacob. The prophet Dauid saith: *The eies of al wait vpon thee (O Lord), thou giuest them their meat in due season.* But this I haue touched in the beginning of this petition more largly. And as God giueth these thinges, so man hath no meanes of himselfe, that can help him any thing. And therfore to correct such thoughts in ỹ Israealits, Moses telleth them, *that it is god, that giueth thẽ power to get substance.* Then let vs humbly confesse, that it is Gods ful hand, that must increase our store, & therfore this bread, ỹ is, whatsoeuer this life needeth, let vs craue of him.

Psa. 145. 15

Deut. 8. 18.

But why doth our Sauiour Christ rather vnder the name of *bread* then of any thing els, teach vs to praye to haue all our necessities relieued. Bread is a food nothing sumptuous, but very cõmon, and is for the most parte the poore mans dish. We are therefore hereby taught, to content our selues with whatsoeuer, it shall please God to bestow vpon vs. If as we are taught we aske bread; shall we thinke much and murmur, if god bestow not vpon vs dainty fare, costly apparell, and sumptuous buildings? O let vs carefully remember what wee begge, and let vs compare it with that the most of vs haue, either

Contentednes with that God giueth:

in foode, or in cloathing, and yet can scarcely bee content with it; and we shall see & must confesse, that although by our wordes, wee woulde make God beleeue (if we could deceive him) that any thing would please us, yet by our deeds, wee doe proclaime it, as by the sounde of a trumpet, that wee cannot bee satisfied with any thinge. But especially cõcerning apparell. For every new fashion, be it never so fond or vaine, pleaseth vs for better thẽ ỹ old, be it never so comely. But what marvel is it though we loue strãg fashiõs of apparel; since ỹ we seek to mak our body also as strãg as we can. Yea the very head of mã wõ is the principall mẽber in the body, within this few yeares, how foolishly hath it beene disguised, both in the heire of the head, and also in the beard? How hath it bin altered, to how many (I had almost saide mõstrous) forms, hath it bin changed? Although it is not vnlawful before God to weare costly apparel, (for good men & womẽ as we may read in scripturs haue alwaies dõe it) so yet there should be respect had, to the place and calling that men and weomen are of, which I suppose was never lesse respected in this our Realm, thẽ at this day. Wherby it is come to passe, that ỹ liuing which hath in times past, bin sufficient to fill many bellies, & cloath many backes; is now scarce able to disguise one body. For why should I not call it

New fashions

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disguising, when they vtterly forget, not only the rules that the Apostle in many places giveth of comely attire, but also seeme in apparell to disguise all Christian modesty. Yea and this sinne aboūdeth in the house of Israel, I say in the houses of them, that will say in outward appearance as well as others, *Give vs this day our daily bread.* The abuse also of other creatures of God, is to great. But I may not stay heere to speake of thē particularely. Only I pray the godly reader, by that which hath bin spoken, to iudge of the rest, and in every thing to examine himselfe, whether as he is content, to aske of our heavenly Father *bread*, that is, whatsoever it shal please GOD, be it never so meane, to supply his wante, whether I say by his doinges, hee finde himselfe to bee well content with the same. And let vs frame our selues according to the godly councell of the Apostle which is this, *Haue no care of the flesh to fulfill the lustes thereof.* Rom. 13. 14

What then, doe I heere hould it vnlawfull, for friendes to meete and make mery togither in more abundant maner then ordinarily? Not altogether vnlawfull; but yet when I remember both times past & times present, I am verely perswaded, ỳ any great good cōmeth not therof; At the least I know these meetings are verie daun- Whether all metings and mirth be forbidd

Iob:1:5: gerous. Iob vnderstood so much, or els he would never haue beene so carefull for his children as it appeareth he was, to sanctifie them, and after sacrifices, to make reconciliation, and to intreat
Eccles7: 4: God for them. And Salomon preferreth the house of mourning, before the house of feasting, doubtles because though it is les pleasāt, yet it is also lesse dāgerous. Therefore for feastinges & all such like pleasures wherein we delite, I would wish they should be more seldome, and not so ordinary; more moderate, and not excessiue, at the times of ioy, not in the daies of mourning; when God fawneth vpon vs, not when he threatneth, much lesse when he sharpely scourgeth vs. And let vs never so reioyce in the creatures, but that the more liberally wee take of them, swee may alwaies remember, that the more thankfull wee ought to be to our heauenly Father, by whose goodnes we haue receiued so good a portion. And thus, although this bread that we begge doth signify, but such sustenance as must of necessity bee had, for the preseruation of our body: yet because that in this vale of misery, some recreatiō is some time needfull, to giue vs as it were a breathing time from continual sorow and griefe, even this also the godly may aske, & be warranted by this
Psal:104:15 petition. For if *bread strengthen the hart of man*, as Dauid teacheth vs: and the heartes of such as

feare

feare the Lorde, are cast downe by many griefes and vexations, and so made faint and weake: then may they be bold to aske of their good God, who hath a tender care over them, not onely for that bread that maintaineth the bodily life; but for þ also that may cherish and raise vp the very soule discomfited. But these pleasures I say the godly may more boldly vse then other, because they are in lesse danger to abuse them, seeing their affections are in heaven, and they after a sort sequestred from these worldly delights. As for them *that are defiled and vnbeleeving* (that is to say wicked and vngodly men, because) *their very mindes and consciences are defiled*, † by that meanes are become, *to everie good vvoorke reprobate*, all thinges that they doe, all thinges that they haue are turned into sinne, and therefore their mirth shall ende with mourning, their ioy with weeping, their pleasure and delight with woe and heavines. Tit: 1: 15:

Other things asked or praied for here

Now there are other thinges also, which are after some sort necessary for this life, without the which, we cānot wel do our duties to God or mā. As cōpetent ability for worldly goods. And therfore Salomō in his praier maketh request thus, *Give me not poverty, nor riches.* Why not poverty? *Leaste I bee poore and steale, and take the name of my GOD in vaine.* Prov: 30: 8:

Healthy of bodie also.

Levi:26:25: Deut:28.21 22. For as sickness is among the plagues, which god threatneth to bring vpon his people, when they are founde disobedient: so is health, among e his good blessings, especially if it be wel vsed. But it is many times taken away, for, and by, abusing it Then also peace abroade, and quietnes at home, are vnto the godly, sweet helps to the performãce of Christian duties: that the stumbling blocks of malice and mischiefe, discorde and debate, being remoued out of our way: *wee being deliuered out of the handes of our enemies, shoulde serue God without feare, all the daies of our life, in holines, and righteousnesse before him*. All these thinges, and such like as appertain vnto this life, we craue of God here vnder the name of *daily bread*.

Luk:1:74: 75:

Why wee aske these things.

But to what end doe we, or at the least should we, aske al these things of our heauenly Father? May we here only haue respect to our own pleasure or profite, or cherish any other of our worldly affections? As in the three first, we especiallie regard gods glory, but yet so also, as that it may be well with vs, if we set forth the same: So in this, although we somewhat regarde our selues yet the summe & substance of all is, that wee may the better walke in our calling, and serue god in the place or estate, that hee hath appointed vs to liue in. So that if we beg riches, health of body, honour among men, authority, knowledge, wisedome,

bome, or any other such thing, wee must neither sue for these things to spend them vnthriftely for our selues, or hurtfullie against others, by suites and violences, but that we may bee the better able to set forth Gods honour in our vocations. And if God haue giuen vs any portion of anie of these, we must remember whose stewards we are who hath bestowed them vpon vs, to what end, & that wee must bee called to an account for our vsing or abusing of them. Which meditations, if they could often and earnestly be thought vpon, and enter deepely into our heartes: I doubt not, but it woulde readily ease vs, not onlie of many our foolish, vaine, and vngodlie expences, but also reforme, sundrie our evill and outragious affections. And that wee ought especiallie to regarde this end in asking; & aume at this marke in spending or vsing al these worldly helpes, we may see in one or two examples, (for in so plaine a matter many neede not.) What was it I pray you that grieued Dauid, when hee was banished out of his countrie by the crueltie of Saule or other his enemies? Was it that he left his friends, his wife and familie, or that he wanted his goods or possessions? It was his absence from Gods house that most of all troubled him, as himselfe doeth plainlie testifie. *O Lord of hostes* (saith he) *howe amiable are thy dwellings? My soule longeth, yea and faine-* Ps: 84. 1: 2:

fainteth for the courtes of the Lord, my hart and my flesh reioice in the liuing God. Yea hee accounteth the birds happy, that may build their nests neere Gods altars, and the men blessed that dwel in his house. And this his earnest loue to Gods house, he in another place doth testifie when he saith: *I reioiced when they saide to mee, wee will goe into the house of the Lorde.* Desireth he to be at home and inioy his goods, to liue at ease, in pleasure and delight, or to seeke his gaine greedely? No, but to praise god, in his holy house, with other. And that good king Hezechiah when hee was like to die, was grieued that hee should no more praise God among the liuing; but after hauing receiued promise of life, the chiefest thing that he thinketh vpon, is to bee thankefull vnto God for his goodnesse. Thus wee see why these godly kings desired either life or liuing. Euen to honor God in it, and by it. And thus much of the fourth petition, wherin we are taught to aske of God all thinges necessary for this present life, yea if neede bee for our honest delite therin, so that we vse them holily, and moderatly, and to Gods glory.

Psal: 122: 1:

Esa: 38: 11:

After wee haue begged that which any waie belongeth to the bodie: it nowe followeth, that wee shoulde with a much more earnest affection, sue for those thinges that belonge to the soule. Well saieth that auncient Father Cyprian, *Af-*

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ser a ſupplie of foode, pardon of ſinnes is praied for, that hee who is fedde of God, may liue in God: and not onlie this preſent and ſhorte life, may bee prouided for, but alſo that which laſteth euer, to which we may come, if our offences be forgiuen vs. And whereas there are two thinges neceſſary for vs in this behalfe, ſorrow for ſins that are paſt, euen ſuch ſorrow as may driue vs to craue at Gods hand pardon and forgiuenes; the other a purpoſe of amēdment in our life after; Firſt we are taught to beginne with forgiuenes of the treſpaſſes that wee haue committed, and then to craue a continuance in godlines, in the reſt of our life. In orat: dom ſerm: 6

To ſpeake therefore of the firſt of theſe two, which is in number the fifte petition, it is not a ſimple petitiō, as are the other, but it hath a kind of limitation, or as the Lawyers ſpeake, rather a ſtipulation and promiſe annexed to the ſame, *Forgiue vs, as vvee forgiue others.* But let vs firſt conſider of the praier, which is, *Forgiue vs our treſpaſſes.* Which thing howe neceſſary it is that we ſhould craue, it will eaſilie appear, if wee haue anie regarde either to this life, or to the life to come. For as *Godlineſſe is profitable to all thinges, vvhich hath the promiſe of the life preſente, and of that that is to come:* ſo on the other ſide, ſinne and vngodlineſſe, hindereth Gods bleſſings that they cannot in ſo abun- Forgiuenes neceſſary: 1: Tim: 4: 8:

dant

dant measure be bestowed vpon vs, as otherwise they should be, it depriueth vs of our hope, separateth vs from God, and raseth out his image, according to which we were created. And as God promiseth to blesse our store, our cattel, our fields our cities, our howses, the fruite of our bodie, and our selues also, if we serue and feare him: So on the contrary, he threatneth manie plagues to bee powred out against such as transgresse his laws, and breake his commandements. But that sinne procureth plagues, and prouoketh Gods wrath, if we would doubt of it, the drowning of ỹ world, the feareful destruction of Sodome, and al those cities of the plain, the plagues of Aegypt, the punishmẽts of Gods owne people for their sinning against the Lord, as in sundrie places of the book of Judges is described, the carying away of the ten tribes, the captivitie of Juda, the destroying of Jerusalem, the vtter defacing and rasing of the temple, are so sufficient testimonies, & plaine demonstrations of it, that they who see it not, are too blinde, and they who feare not Gods heauie indignation against them for sin, when they look but vpon themselues and what they deserue, are to secure and senseless. By this therefore I trust it doth appeare, that they who are sinners, haue greate neede to aske forgiuenesse of their offences, and to saie as heere wee are taughte, *Forgiue*

Levit 26: Deuter: 28.

Gen: 7: Gen: 19: Exod 7: 8. 9 10: 11: 14.

giue vs our treſpaſſes.

But now the queſtion wil bee whether we be ſinners or not; or at the leaſt whether our ſinnes be ſo great and grieuous, that they muſt procure (vnleſſe they be forgiuen) the fearefull diſpleaſure of God. For ſuch is the corruption of our nature, that we will ſeeke as much as we can to iuſtifie our ſelues, as did the moſt wicked and rebellious Iewes, who becauſe the Temple of the Lord was among them, and they might therfore come and ſtand before the Lord; thought al was well with them, their ſacrifices muſt needes bee acceptable to God, & they an holie and good people. Or els if our conſcience will not ſuffer vs ſo quietly to ſleepe vpon our ſinnes, but that we are ſometimes put in minde of them; then will wee extenuate them in our owne perſwaſion as much as we can, ſo that ſo bad as wee are, wee will not ſeeme to bee. We will either laie the faulte vpon other, as Adam did vpon Eue, *The woman* (ſaith he) *which thou gaueſt to be with me, ſhee gaue me of the tree, and I did eate.* Yea he doth not only laie the fault vpon his wife, but ſomewhat alſo vpon God, that gaue him that woman for his helpe, which was heerein his hinderance. And the woman being charged, blameth the ſerpent, *The ſerpent beguiled me, and I did eate.* Or els perchaunce we wil in words mitigat the grieuouſnes of our fact,

Iuſtifying our ſelues.

Ier: 7: 4: 10.

Laying the faulte on another.

Gen: 3: 12.

Make it leſſ in wordes.

fact, as Aaron did, when he had suffered the people to commit Idolatry to a golden calfe, nay had furthered them therein, in making them their calfe of their earings, wherewith when Moses charged him, marke I pray you, how as much as might be, he excuseth himselfe, making his faulte small. First he blameth the people, they were set on mischiefe, and would needes have Gods to go
Exo. 32. 22. before them. *Then* (it followeth) *I saide to them, ye haue gold, plucke it of: and they brought it mee, and I cast it into the fire, and thereof came this calfe.* Who would now thinke by his wordes, that hee had made any great fault? And yet hee did not so much as dissuade the people from their wickednes, which he ought to haue done. But hee called for their gold earings, fashioned them with a graving toole, and made it a molten calfe. Then he made an altar before it, and proclaimed an holiday for it. So that he who first yeelded to their Idolatrous affections, now is content to maintaine the same. And yet would he perswade Moses, as if it were all the peoples doing, and that calfe came without his helpe, to bee a golden calfe. We deceiue our selues also sometime by o-
Example ther mens example. Yea and often wee doe
Ignorance: wronge, because wee are ignorant, and knowe not howe to doe well, and yet even this our ignorance also is wilfull, because wee will

not

not heare that wee mighte learne. With such figge tree leaues wee seeke to hide our sinnes, that wee cannot see them; and with such mistes wee dazell our owne eies, that wee cannot perceiue them as wee ought. And by that meanes we know not the necessitie of this petition, *Forgiue vs our treſpasses.*

Therefore that we may sweetly and sauourly say to our heauenly Father, *Forgiue vs our treſpasses*, we must cõfesse that we are offendors. For if we so doe, we haue this comfort, *If we acknowledge our sinnes, hee is faithfull and iuſt, to forgiue vs our sinnes, and to cleanſe vs from all vnrighteouſneſſe.* Let vs therefore consider what wee are by nature. Wee are the sinnefull seede of our disobedient Father Adam; conceiued and borne in sinne and iniquitie; our hearte and affections, prone and readie to euill; our minde and vnderstandinge ignorannte and vnskilfull of that which is good. Out of this corrupt spring and filthy fountaine, what good or sweete water can be looked for? Verily this crabbe tree, bringeth forth nothing but the sower crabs of breach of Gods law: in so much as the godlie themselues, who are in part become newe men, so farre forth as the spirit of sanctification hath regenerated them, yet are forced to complaine, that as Saint Paule of himselfe saieth, *I see another*

Acknowleging of our sinne. 1. Ioh. 1. 9.

lawe in my members rebelling againſt the lawe of my minde, and leading me captiue vnto the law of ſinne, which is in my members: euen ſo all the reſt of vs muſt needes ſay, as he alſo doth, that *wee doe not the good thing which we would, but the euill, that we would not, that doe we.* For alas what duties doe we omit, that God requireth of vs? What workes leaue we vndone, that we are commanded to do? For manie things which we ſhould, we doe not, becauſe we know them not. And not ſeldome we are like to ſeruauntes that knowe their Maſters will, and doe it not, becauſe of ſuch draw-backes as we finde within our ſelues, which hinder vs in our courſe of holie obedience. And as we leaue vndone many good things, ſo that good alſo that we doe, is done for the moſt part ſo coldly & negligently, ſo vnwillingly and without ſuch delight as we ought to haue in it, to ſuch wrong endes, & in ſuch worldly reſpects, that if we haue any true feeling of our own affections, and a right knowledge of a good worke, what it is, and how it muſt be perfected, wee ſhall finde that nothing can bee more cõfortable to vs, then that we may boldlie ſay, *Forgiue vs our treſpaſſes*. Eſpecially if wee adde to theſe conſiderations, a view of our ſinnes which daily we doe commit, in thought worde & deede, againſt God, againſt man, priuily and opẽlie, in ieſt, in earneſt, in youth, in our age. Of theſe

I meane not to speake particularly, but leaue euery Christian man or woman to examine their owne hartes without hypocrisie, and their owne thoughts, without partialitie. Onlie this will I aduise all, that meane truely and sincerelie to trie themselues, that they doe not prooue their deeds, by the false rule or squire of mens examples, looking what other doe (for then we commonlie contente our selues that wee bee not so bad as the worst, and wee can finde none so good by farre, as wee shoulde bee, excepting onlye Christ) but Gods worde must bee the glasse by which wee shoulde dresse our selues, and the patterne that we ought to follow, by which if we be guided, we cannot do amisse. Examples a false rule.

If I say we shoulde thus earnestly rip vp our hartes, then shoulde we easilie finde that we need the corrosiue of repentaunce, vnpleasant, but yet holesome, to eate awaie the deade affections of our corrupte consciences, and polluted minds, that the soueraigne salue of Christ his death, may bee the more effectuall to the forgiuenes of our sins. And if we seeke not this helpe, we shall vndoubtedly prooue to our great griefe, that the taste of sinne is too too bitter, and the end thereof shalbee vncomfortable. For wee cannot dwell with a more noysome neighbour, or receiue a worse guest then sinne is. If thou reiect her, Sinne troublesome

shee flattereth thee; if thou heare her, shee deceaveth thee; if thou lodge her, shee snareth thee; if thou keepe her to long, shee killeth thee; so that the better thou doest welcome her, the more shee seeketh thy destruction; and the more thou pleasest her, the more she crieth to God for vengeance against thee. For if the sinnes of Sodom did cry, why may not ours? When thou wouldest be quiet, shee disquieteth thee; whē thou wouldest sleep, shee wakeneth thee; yea shee is vnpleasant sawce to thy meate, and troubleth all thy delights. So that thou canst find no true rest, vntill thou feele forgiuenes of sinne.

Gen: 18: 20

Forgivenes the onely way to escape Gods wrath for sinne:

And let vs not heere deceiue our selues, imagining our sinnes are not so greate, but that we have many waies and meanes to take them awaie, so that wee neede not for them aske forgiuenesse at the hande of GOD. This is a caveat or admonition very necessarie to bee given, because the Church of Rome, as in many points it swarveth quite from the sincere truth; so in this, doe they to mightely maintaine and foster in the heartes of men, a secure senceleſnesse in sinne, and hinder their indevour of turning vnto God, perswading them that for many of their sinnes they neede not say with the humble Publican, *O God be mercifull to me a sinner*. For concupiscence, they deny it to bee a sin. Which their

Luk: 18: 13:

Concupis-

doc-

doctrine if they coulde by some shiftes and subtilties, defend to be good and true: yet how vnseasonable is it at any time, especially in these our daies of to much licenciousnes, to make the people secure in any thing that is not good? They cofesse it to be vicious, and vice, *the fountaine of tentations, the law of the members resisting the Law of God, evill, the nourisher of sinne, the way vnto sin, the effect of originall sinne, a civill war, vnlawfull, hated of God, the cause of sin.* Hath this fruit of theirs so pleasant a tast, that it must not be saide to be a crab? What wrong do we vnto God, or what incouragment in transgression giue we vnto man, that wee must haue these that will bee the holy ones of the world, to be our adversaries, in defēce of so bad a thing? I thinke my selfe sufficiently satisfied for that point, in that the Apostle Saint Paule calleth concupiscence *sinne*: yea and not once, but often, as our adversaries grant. Why should I seeke waies to make it no sinne? The Lord rather of his infinite mercy, worke in our heartes, a detestation of that and all thinges that are evill, and giue the spirit of praier, even as concerning concupiscence to say, *Forgive vs our trespasses.*

cence no sinne an evill and vnseasonable doctrine. Bellarmine hath al this

Rom. 7:7.

And as they would not haue *cōcupiscence* to be

Popish blasphemies of venial sin.

sinne, how badly soever they write or else thinke of it, so haue they *venial sins*, that may be purged and taken away by light and easy meanes, for the which they imagine (as it seemeth) they need not say fervently in good earnest *Forgiue vs our trespasses*, but they thinke we may be as easily freede from them, as wee may bee clensed from the filth of our feete, and that al the veniall sinnes put together, are not so evill as one mortal sinne, in so much as if God would doe his worst, he could not punish a veniall sinne, (which is purged by some worke of charity) but only by temporal punishments. And therfore for them there needeth no repentaunce: a litle holy water, or the bishops blessing, or a knocke vppon thy brest with thy fist, or the mumbling vp of *Pater noster* will serve the turne. These men are afraid belike, least men should hate their owne wickednes, and mislike of their owne imperfections, and so seeke vnto him: that is the onely Phisition to heale them. And by that meanes the great gaines that they got for Masses and Trentals, Diriges, and their other satisfactiõs, should be diminished. For although they haue many waies to take away veniall sin, yet none is either more cõmended, or oftener prescribed, then that by their mony (especially such as had good store) they should hyre Priests, but a boue al other the Monkes or Friers, to helpe thẽ af-

Bellar. de Amiss grat. lib. 1. cap. 12

Ibid, c. 13.

Ibid, c. 14:

Andrad l. 3: Orthodox: Explic:

after they were departed out of this life, with their purchased praiers, to plucke them out of Purgatory, and so they could not with any great feeling or fervency say, *Forgiue vs our trespasses.*

Sin mortall and veniall

As for the difference betweene sinnes *venial* & *mortall*, we doe in some sorte willingly receiue it; but not in their sence. Wee know that there is a sin that is *mortall* indeede, for it shal never be forgiven, *a sinne* (I say) *vnto death*, for which Saint John darreth not warrant vs, that we may pray, which our Saviour Christ calleth a sin against the holy ghost. But al other sinnes be they never so great or many, are by the grace of God pardonable and *veniall*. Although of their owne nature, how light account soever we make of them, they are mortall, that is, they deserue, yea & also bring death, vnles that our deadly wound, and daungerous disease, be cured by that mercifull Samaritan, that had pitiful compassion vppon him that was sore wounded by theeues; & that good Physition, that came to heale the sicke, and call the sinners vnto repentance. Other wise our heavenlie teacher, that true interpreter of the Law of God, would never haue told vs, that we sinne and transgresse, not only by our actions, but also by our affections. Neither would Saint Paule so sorowfully haue said, *O wretched man that I am, who shal deliver me, frō the body of this death?* That is, saith

Math:12:32
1.Iohn5:16:
Luk:10:33
34:35:
Math:12:13
Rom:7:24:

Primasius an auncient Father vpon this place *deadly pleasure, delight of the flesh, infirmity of the body, and the force of custome.* If he acknowledg that his body deserved death in respect of sin, as heere hee doth; and yet being nowe regenerate, hee was more free from greate and notorious offences, or those which they cal *mortal* sinnes, then ever was any Papist in the the world: then belike hee confesseth that this his body, was a body of death, that is subiect to, or deserving death for veniall sinne, but that Christ delivered him frō the same. So that we may with greater earnestnes, & yet with an assured hope say, *Forgiue vs our trespasses.*

All sins not equall

Neither yet doe wee make all sinnes equall or alike. We know, that in the offences themselues, there was a difference, betweene the excuse that Abraham (not so wholy depending vpon God as he should haue done) caused his wife to make to saue his life, to Pharaoh king of Aegipt, and Abimelech king of Gerar: and that faulte of Peter, who denied his Master with cursing & swearing. Lottes wife in looking backe as shee was departing from Sodome sinned not so grievously, as did Lot in his drunkenes and incest. Shimei his cursing of David, was not so hainous a trespasse, as Davids killing of Uriah, and adultery with Bethsabe his wife. We knowe that all sinnes

Gen: 12: 13: Gen: 20. 2: Mat: 26: 74. Gen. 19: 26: 2. Sam: 16: 7 2. Sam: 11.

are

are to bee esteemed greate or little, according to their obiectes and circumstances. But because in least trespasse there is guiltinesse founde, and transgression of the Lawe of GOD: therefore even for them must wee praye earnestly and saye, *Forgiue vs our trespasses*. And thus much for the necessity of this petition, in respecte of the corruption wherewith wee are polluted, and the sinnes wherewith wee are defiled.

Our danger by sinne.

Nowe if wee looke into the Danger that wee fall into by reason thereof: then did the chased hearte, never so desire the water brookes, as our soule will desire the forgiuenesse of our offences. For they shorten Gods arme, and as it were fetter or tye his handes, from doeing vs good; they hinder his blessings; procure his plagues; hasten his iudgementes. For hee that in mercie *visiteth the earth, and watereth it, and maketh it rich, blessing the bud, crowning the yeere with his goodnes*, and so giveth great increase to them that feare him: even hee also *Turneth the floudes into a Wilderneſſe, and the ſpringes of water into drynes, a fruitfull lande into barrennesse, for the wickednesse of them that dwell therein*. But these are small matters in comparison of the terrours of the conscience, which feeleth fearfull cogitations without comforte or consola-

Pſal.65:9: 10:11:

Pſal:107:33

Terrours of conſcience.

tion: which maketh the godly to groane grieuously, to sigh & sob seriously. As for the wicked they betray all helps that reason offereth; their owne thoughtes are to them most cruell tormentours. If they looke vp to heaven, they tremble at Gods presence; if they behold the earth, they imagine every grasse pile to bee a witnesse against them; When they consider of the creatures, they take them for their enemies, as if GOD, against whome they knowe and feele they haue sinned, had armed them to their destruction; they suspect all thinges; they feare all thinges; goodes, landes, wife, children, vnto them are vnpleasant. To bee shorte, they finde no sweetnesse or pleasure in any thing, no help, no hope: but would giue all the worlde if it were theirs, that with an assured conscience (such as GODS children haue) they could say, *Forgiue vs our trespasses.*

And thus wee see, that all without exception are sinners in such sort, as that every one needeth to aske God forgiuenes: and also that our transgressions, are odious before God, hurtfull to our selues, and to our owne consciences, as a most heavy burden. And shall we yet flatter our selues in our sinnes, and promise to our selues peace and safety, even when wee may iustly looke for sudden destruction? What were the iniquities of

So-

Sodome, that procured her fearfull desolation? *Pride, fulnes of bread, and abundance of idlenes was in her, and her daughters; neither did shee strengthen the hand of the poore and needie.* Are not our transgressions as great as these? Our sumptuous building beyond all compasse of measure, our gorgeous apparel farre aboue our degree, our mishapen heads, our disfigured faces, and monstrous disguised bodies shall testifie against vs of our pride before God and man. Our over common drunkenes, and excessiue surfeting, or compelling others to drinke more then they may, that wee may please and delight our selues in their beastly behaviour. (a thing hated of prophane kinges, and yet with great applause vsed of vs:) our mispending of daies and nights, in this fearful abuse of Gods good creatures, doth publish and proclaime that wee haue to much fulnes, when our brethren about vs faint for want of sustenance. As for idlenesse, *the beginning of evill*, and the verie *buriall of a man that is aliue* (for idlenesse hideth all the good thinges that are in a man) it is to well liked of. I speake not of such onely as doe nothinge, but also of them that are not occupied about thinges profitable to others. For it is one kinde of idlenesse, not to bee well occupied. And this raigneth to much in some of the greater sorte, who for the most parte, doe

Ezec:16 49

Ester:1·8:

Basil Hexam Homil 7. Seneca:

Idelnes.

doe least euill when they are idle. Who if they woulde regarde their calling as they oughte, might doe much good, beeing painefullie busied to walke in the same. And for the poore and needie, God graunt that they who haue the commaunding of others, would straitlye call vpon the execution of the godlie lawes prouided in that behalfe (which otherwise are like to doe little good) vntill they bee throughout this Realme, euen in the vttermost North partes so established, that the impotent may bee well relieued, as dutie bindeth vs; and the slouthfull forced to worke, as Christian policie teacheth vs.

Curfing. Swearing. Whoredõe

Cursing and swearing are so little reproued, that younge children dare without shame or feare, defile their mouthes therewith. Whoredome is counted but a sweete sinne, especiallye amonge great ones, whom none dare reproue, much lesse correcte, though their bastards stand vppe dailie, to beare witnesse against them, of their filthie life. But howsoeuer, as those vngodlie men doe thinke, and dare saye, *The lippes of a straunge vvoman droppe as an hony comb, and her mouth is more softe then oyle: yet the ende of her is bitter as vvormevvoode, and sharpe as a tvvo edged svvorde. Her feete goe dovvne to death, and her steppes take holde of hell. Yea, though a sinner doe euill an hundred*

Prou: 5:3:

Eccl. 8:12:

times

times, and GOD prolongeth his daies: yet I knowve it ſhall bee vvell vvith them that feare the LORDE, and doe reverence before him. But it ſhall not bee vvell to the vvicked, neither ſhall hee prolonge his daies, hee ſhall be like a ſhaddovve, becauſe hee feareth not before GOD. If then they dare, whileſt GOD ſuffereth them, like vntamed coltes to plaie in the halter; both doe wickedlie, becauſe they are without feare of due and deſerued puniſhment; and ſpeake of it without ſhame, becauſe they haue caſt of all Chriſtian modeſtie; and make a ſporte of ſinne, as if they woulde ſaie with thoſe wicked ones, that *Wearied the Lorde vvith their vvordes: where is the God of iudgement?* Or as they of whom Ieremie complaineth, that as if the threatnings of Gods iudgementes againſt them, had beene all but a fable, durſt as it were challenge God, to doe as he had threatned ſaying, *Where is the word of the LORDE? Let it come nowe*: If I ſaie they bee come to ſuch depth of ſecurity in ſinne, yet let them bee well aſſured, *that for all theſe things, God will bring them to iudgement*. But it would be to long to reckon vp our ſinnes, in conſideration whereof, wee may ſee if wee bee not too blinde, and know if we be not ſenſles, that it is moſt neceſſarie, that wee ſhoulde earneſtlye and faithfullye ſaie to our heauenly Father,

Malac: 2: 17

Iere: 17: 15

Eccle: 11: 9:

For-

Forgiue vs our trespasses, not onlye in respect of those lesser sinnes that are common vnto all, and lead vnto death if they be not forgiuen: but also in respect of our many great sins, wherewith we pollute our Lande, and indaunger our owne soules.

And now it is time that we consider what we aske in this petition, and what we haue to learn out of the same. First it is not vnprofitable for vs to remember, to whom our Sauiour Christ giueth this patterne of praier. Saint Luke re-
Luk:11:1: porteth that *one of his disciples saide vnto him, Master teach vs to pray, as Iohn also taught his disciples:*
Mat:5:1: and thereupon he said, *When ye pray, say, Our father &c.* And it seemeth also by Saint Matthew that he taught this, his disciples being gathered about him. Yea there is none so perfect, neither hath beene (Christ only excepted) but that hee must, if hee will see God, say *Forgiue vs our trespasses.* And in asking forgiuenes of sinnes, we confesse our selues to be sinners: which thing is good for vs to doe, as Dauid by his experience teach-
Psal:32:3: eth vs, who saith thus, *When I helde my tongue* (& confessed not my faults) *my bones consumed. But if*
1:Ioh:1:9: *we acknowledge our sinnes God is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all iniquitie.* Let vs therefore with that kingly prophet *Confesse against our selues our wickednesse vnto the*

Lord:

Lfrd: Unto the Lord I say whom we haue offended, and who can forgiue them, and will if wee aske earnestlie, for his sonne Christ his sake. But as for that Popish shrift, or confession in the ears of a Priest, I say thereof boldly with Saint Augustine: *What haue I to doe with men, that they shoulde heare my confession, as if they woulde heale all my infirmities? A curious sorte of men are they, to pry into another mans life; but slow and sloathfull to amende their owne.* And here because the begging of forgiuenes of offences, imployeth a confession of the same, the Puritanes called Cathari (for it is a name fit for them that say they are perfect, not for such as only wish that things were more sincere) those Puritanes I say are here strongly confuted. For if al must aske forgiuenes of sin, then all haue sinne. So are the Novatians also, who denied hope of mercy to such as fell after Baptisme to notorious sins. But if there had bin no hope of remissiō, Christ wold not haue taught such to say, *Forgiue vs our trespasses.*

Shrift or eare cōfession: *Con: l: 10: c: 2*

Secondly we are here taught, howe this our transgression is taken away, namely by *forgiuenes*. And seeing hee who is our heauenly prophet, teacheth vs, that by this meanes, wee must bee cleared and freed from sin: Let vs learne of him; for he is our only Master; and beleeue him, for he is the truth; and receiue his doctrine, for if there were

Howe sin is take awaie:

Math: 23: 8: Ioh: 14: 6:

1:Pet:2:22: were neuer guile found in his mouth, surelie in this matter, of so great waite, belonging to the saluation of our souls, he will not deceiue vs. He then that teacheth vs to feele our sinne: willeth vs to say, *Forgiue vs our trespasses*. Now S. Matthew and Saint Luke differ somwhat in words, in this petition, though not in the matter. For Saint Matthew willeth vs to aske forgiuenesse of our *debts*. The selfesame word in the Sirian tongue, (which it is thought our Sauior Christ did speake) signifieth both *Debt*, and also *Sinne*. And therefore whereas after Saint Matthewe we pray, *forgiue vs our debtes*, after Saint Luke we say, *forgiue vs our trespasses*, expressing that in plaine tearmes, which the other, by a very apt figuratiue speech, did signifie. For man was many waies bound vnto God, to yeeld vnto him holy and sincere obedience. First because *Hee hath made vs, and not we our selues*. Then also wee acknowledge him to be our Lorde, we must then serue him; our Father, we ought then to honour him. Hauing thus so many waies right ouer vs, and an interest in vs, looke what hee commaundeth, we ought to obey. But we haue forfeited our recognisance; we haue not performed couenant, and paide our debt, but are by sin brought further behinde hand with him, then euer we can be able to satisfie for. For we are euen that dis-

Sin a debt.

Psal:100:3:

tres-

treſſed ſeruãt, that *had nothing to pay* a very great ſumme, neither could we euer haue ſatiſfied the ſame, but it pleaſed that king our Maſter, to *forgiue vs all the debt*. We are that man that fell among theeues, and was robbed of all that hee had, in ſo much as his rayment was taken from him; and was alſo wounded, and ſo left not able to helpe himſelfe. For our goodly and gorgeous garment, of holy obedience, by the force of ſinne is taken from vs, and wee are now clad, with the filthy rags of our own corruption. And that worſe is, wee are ſo weakened by the woundes of our tranſgreſſion, that we as halfe dead, are no way able to helpe our ſelues. Wee muſt therefore pray, that the moſt mercifull Samaritane, euen Chriſt our Sauiour, will power into this our wounde, the wine of comfort, and oile of compaſſion, that hee I ſay would heale vs with this ſweete ſalue, *Thy ſinnes are forgiuen thee*. For otherwiſe wee ſhall not finde our ſelues onlie *halfe deade*, as the Church of Rome, ſtraining this parable ſomewhat further then they ſhoulde, doth erroneouſly gather; but euen *wholy or quite dead*, as our Sauiour Chriſt teacheth, purpoſely declaring what our eſtate is; and the apoſtle in ſundry places, yea *rotten* in our corruption.

Mat. 18: 25.

Luk. 10: 30.

Luk 7: 48.

Ioſ. 5: 25.

Eph. 2: 1.
Col. 2: 13.

If then the debt of our ſinne be ſo great, & wee

haue not any thing to satisfie for the same: If all we had by our creation to helpe our selues withall, be taken from vs, and wee so weakned with the wounds of sinne, that wee haue no strength lefte, wherewith to recouer our saluation, or to cast from vs the burden of sinne: Let vs say with
Psa:32:1.2: the prophet Dauid, *Blessed is hee whose wickednesse is forgiven, and whose sinne is covered. Blessed is the man to whom the Lord imputeth not iniquitie.* Our Sauior Christ maketh vs in this, like to a poore man, that is bound in obligation, or set in a debt booke, for a summe which hee knoweth not howe to pay, and yet if he cannot satisfie it, hee must die in prison. Oh how ioyfull will that poore man be, if he be put in hope, that vpon his suit the debt will be pardoned, the bill canceled, or the booke crossed? Euen so doth our Sauiour Christ comfort hereby the distressed conscience, whom hee teacheth to say, *Forgiue vs our trespasses.* For although our conscience tell vs, that wee cannot make payment; yet Christ, hereby assureth vs, that there is greate hope of pardon & forgiuenes. And because he teacheth vs to say *Forgiue vs our trespasses*, we are infallibly to gather, that we cãnot haue our *quietus est*, vntill our heauenly Father, who is our creditour, forgiue the debt: neither can we be eased of the burden, or freed from the guilt of sinne, but by him that calleth all vn-

to

to him that are *weary and laden*, promising that he will ease them. Math: 11:28

But what are these sinnes that we aske forgiuenes of? If we beleeue the very pillers of the church of Rome, they will tell vs that *veniall* sinnes, may many waies be taken away, so that if wee doe not aske forgiuenesse, yet by any worke of charity they are so purged, that they cannot be punished eternally. Therefore though among other remedies for such small staines, the saying of the *Pater noster*, say they is one, that will quite take it out, or wipe it away: yet because there are many other helpes (as before I said) they thinke it not very needfull that we should aske forgiuenes thereof. Or if it so fall out that they say *dimitte nobis debita nostra*, (for to speake in the tongue wee knowe, it hath beene thought heretical, and worthy extreame punishment) yet their meaning is not thereby to craue humbly pardon and forgiues as here wee are taught: but euen by speaking these very words, to merite the taking away of the venial sin. For they wil haue al their workes *satisfactory*; So little beholding they will be to Christ.

Papists for veniall sins thinke not that they are beholding to Christ.

As for *Mortall* sinnes they are heauier, then that they can so easilie bee remoued (so they teach vs) as by asking forgiuenes. And therefore to be cleansed from them, they will haue vs to do other

great workes, to merite and deserue or make recompence for the same. And the Popes pardons are a good remedy for them, a good salue for that sore, or els they haue maruelously deceiued the worlde these many yeares, in promising pardon of sins without exception, to such as had their indulgences. But howsoeuer they haue borne the worlde in hande, that wee must (our sinnes beeing once in baptisme remitted) make satisfaction by our works, for the transgressions of the law, whereby wee after baptisme offende: yet it is most certaine, that the least sinnes that wee can commit, because they hinder that perfection which the lawe requireth, are therfore no waie but by pardon abolished. And the greatest offences because they are as fowle spots in a white garniente, can no way bee washed awaye but by forgiuenesse: so that for all our sinnes of what waight or qualitie so euer they bee, against God, against man, in worde, thought, or deede, of commission, or of omission; wee must learne of Christ to say, *Forgiue vs our trespasses.*

Forgiuenes for all sins.

And if any man aske, why wee shoulde daily craue this forgiuenesse, or oftener as Gods spirite shall moue vs, seeing that in baptisme there is full remission of all our sinnes, past, present, or to come: I answere that in this praier, wee

Why this praier must still be said.

craue

craue at the handes of our most mercifull Father, that wee who cannot if wee bee not too careleſſe, but feele the waight and burden of our ſinnes which ſtill preſſeth vs down, and acknowledge the filthineſſe of them, in the ſighte of God, may comfortably feele and finde, within our own conſciences, that forgiuenesſe and pardon of our tranſgreſſions, which God in his worde, hath promiſed, and in baptiſme ſealeth vp vnto vs. So that hereby wee ſhewe a continuall care and longing, that that Sacramente and the grace thereby aſſured vnto vs, may effectually comfort our mourning mindes, and raiſe vp our feeble harts, weakened and grieued with the wound of ſinne.

Moreouer becauſe our Sauiour Chriſt teacheth vs to ſay, *Forgiue vs our treſpaſſes*, he aduiſeth vs to be carefull while here we liue and walke in that waye, wherein are ſtumbling blockes, and ſtones to ſtumble at on euerie ſide; and we our ſelues ſo weake that wee are not able to goe vprightelie in the perfecte waie: that wee may ſue for our owne peace, and make our owne requeſtes, that hee againſt whome onlye wee haue chiefelye offended in breaking of his lawe and commaundements, will pardon and forgiue vs. But if wee will leaue this to bee done by our atturnies, and to be diſpatched by our delegates,

Our ſelues thus muſt pray

we haue no warrant for that in Gods booke; and therfore ſhall finde no comfort therof, in the time of death, nor fruit of it afterwardes.

Full forgiving

Laſtly the forgiuing of this debte importeth as much, as the acquiting vs of the fault, and of the puniſhment. For who can ſay the debt is forgiuen, if the debter be caſt in priſon, or otherwiſe puniſhed for not paying it? Even ſo in this debte that we owe to God, becauſe our ſauiour Chriſt inſtructeth vs, that wee muſt aske forgiuenes of it, wee may haue an aſſured confidence, that not the fault onely, but alſo all the effectes of Gods diſpleaſure, due to vs for the ſame, are taken away. Otherwiſe (which God forbid that any Chriſtian ſhould once think) God were not a iuſt God, if he ſhould puniſh without cauſe. And what cauſe can there be of puniſhment, when there is no offence? Or in what equity can the faulte bee laide againſt vs, which is pardoned. Therefore againſt that Popiſh Paradox of *halfe forgiuenes*, (who will not in any wiſe, that the *puniſhment* ſhould be forgiuen, but the *fault* onely) let vs hold faſt this moſt comfortable doctrine, that hee that ſaide to him that was ſicke of the palſie

Matth: 9: 2. *Thy ſinnes are forgiuen thee*, ſaide alſo, *ariſe take vp thy bedde and goe to thine houſe*. Yea let vs with a conſtant perſuaſion, oppoſe our ſelues againſt that Pop ſhe doctrine, whereby the

Church

Church of Rome, for their owne gaine and lucre, seeketh to hide from the distressed consciences, the inestimable benefite of CHRIST his death; assuring our selues that hee who thus spoke to that diseased man, *arise take vp thy bed, and goe to thine house, that vvee may knovve that the Sonne of man hath authoritie in earth to forgive sinnes*, as the three Evangelistes with one mouth beare witnesse, thereby also giveth vs to vnderstande that if the punishment remaine, there can bee no certaine persuasion of the hart, that the faulte is pardoned. And thus much for this petition

Nowe followeth the condition, or the promise annexed thereto, *As vvee forgive them that trespasse against vs*. And heere wee are to remember, that wee doe not heereby so iustifie our selues, or commend our forgiving of others, as if it were so perfect, that wee would not craue of GOD to bee more mercifull to vs, then wee can bee to them that offende vs, But wee onelie shewe, howe that the consideration of our debte, wherein wee stande indebted to GOD, and in his daunger, maketh vs willing and readie to forgiue such as haue falted to vs, that with better assurance wee may aske forgiuenesse. So that wee doe not in these woordes, aske like measure of mercie at Gods Readines to forgiue

handes, as we are willing to shewe to others (for we cannot so freely, and hartely forgiue, neither with so sincere an affection as we ought) but doe even testifie before God, that we are not desirous to beare any malice or envy, but rather woulde beare with our brethren, that our heavenly Father, might not be provoked to deale hardly with vs.

Our forgiving others no cause of our forgiuenes.

Neither must we imagine that our forgiving others, is the cause why God forgiveth vs (God forbid that this so necessarie a petition, should be caried vp by so weake a wing) but rather we doo by the consideration of Gods great goodnes to vswards; tye our selues to be good to others, and haue a resolute purpose to forgiue. And this is a most necessary addition, to put vs in mind of the hard measure, that we may iustly at Gods hands looke for, if we shew our selues vnmercifull to others. For, *With what measure we meate, it shall be measured to vs againe.* Matth: 7: 2: *And if we doe not forgiue men their trespasses, no more will our heavenly Father forgiue vs our trespasses.* Math. 6: 15: This is plainely taught vs in the parable of that rigorous servāt, who because he would not forgiue his fellowe one hundred pence, but intreated him very hardly, was therefore himselfe delivered to the tormentour, vntill hee should pay that which hee should never be able to satisfie for. Matth: 18: *For there shall bee condem-*

na-

nation merciles, to him that sheweth not mercy. Iam. 2:13:

And seeing we cal God our heavenly Father, & therby acknowledge our selues to bee his children: it is good reasō that as in Christian vertues we seeke to imitate our Father: so in this also, according to that commandement of our Saviour CHRIST, *Be ye merciful as your Father also is mercifull*; Luk. 6:36: knowing that our labour therein shall not bee in vaine; seeing that hee in whome all the promises are Yea, and Amen, that is are performed and accomplished hath thus proclaimed: *Blessed are the mercifull: for they shall obtaine mercy.* Math: 5:7:

Heereby then wee learne, that when wee prostrate our selues before the God of all mercy, looking for mercy and forgiuenesse of our sinnes: we must cleanse our owne hearts from all corruption of rancor and malice, and by the sanctification of the spirit, haue a full and resolute purpose, of pardoning whatsoeuer offences committed against vs.. For otherwise wee aske against our selues a heavie iudgemente, if with a mynde purposing revenge and hatred, wee saye to our heavenly Father, that great and mighty GOD, *forgiue vs, as we forgive them that trespasse against vs.* For it is all one as if wee shoulde say, I will not forgiue, and therefore forgiue me not. And then as the prophet David saith, they are Psalm: 3.

happy whose sinnes are forgiven: so on the contrary where forgiuenesse of sins is not, there is nothing but a portion with the deuill and his Angels, in vtter darkenesse, weeping and wailing & gnashing of teeth. Therefore when we will pray to our good God, let vs first striue to the vttermost of our power, to sweepe out of every corner of our heartes, the filth of malice; and indevour not to forgiue onely, but also as much as in vs lieth to forget, whatsoever wronges any man, either by word or deede hath offered vnto vs: that hauing this testimony of a good conscience, that we as hartely as wee can doe, pardon all faultes committed against vs, we may with the greater assurance of the same holy spirite, which hath wrought this good in vs, say to our heavenly Father, *Forgiue vs our trespasses, as vve forgiue them that trespasse against vs.*

Our pardoning taketh not away mens sins

But shal that forgiuing them that trespasse against me acquite them of sinne, and make them free frō that iniquity, as the Pope saith hee doth by his pardons ease men of that burthen? Not so. For in every such sin there is an offence against God, which we cannot medle withall. For what haue we to do, to take Gods office vpō vs? There is also a wronge done vnto man. This man may remitte, so farre forth as it concerneth him.

Nei-

Neither yet must we imagine that al wrongs or evil dealings must be suffered amongest men, because it becommeth Christians to be ready to forgiue. For first this is no inhibition to Magistrates, but that they may pronouncing iust iudgementes against malefactours, seeke by force of Lawe, to restraine and bridle evill doing amonge men. But they also must take heede, that they execute the Lawes, lawfully: that is, without respecte of persons, not for feare or favour of any, either for loue or hatred, or for hope of gaine, or with any other corrupte affection: Least they pronouncing a iust sentence or iudgment, yet not iustlie, because they are mooved thereto by some affection, bee founde guiltie of innocent bloud, and defile with their corruptions, GODS iudgementes.

Evill must be punished although we must forgiue:

And private men also, may without breach of the Lawe of Christianitie, restraine and reforme the wronges done vnto them. But wee must in any wise take good heede, that neither our earnestnes in seeking our right e, or in defending our selues, bee any occasion of offence vnto others; or that we giue them iust cause to slaunder our profession: And also our minde, must even in seeking lawfull meanes, to redresse such wronges as we suffer, bee farre from malice or ran-

Iustice must be dõe iustly

Private mẽ may reforme their wronges.

rancour (as before I haue saide) least as another hath offēded against the law of charity in wronging vs either in word or deede: so we also breake the same lawe, whilest with an vnlawful affection, we seeke lawful meanes. And thus much of the fifth petition.

Now followeth the first, *And leade vs not into tentation, but deliver vs from evill.* Wherein wee pray for helpe & assistance of Gods spirit, against sinne, in time to come, as we haue craved before, forgiuenesse of thinges past. And this petition cōsisteth of two parts. For we first intreat him, that hee will not deale with vs, as in his deserved wrath he might: secondly that we may haue his mercifull deliverance from evill. The first parte therefore is expressed in these wordes: *And leade vs not into tentation.* Which wordes might in my iudgment easily be vnderstoode, and should haue had no great difficulty in thē, but that there haue beene some at all times, that wresting the worde of God to a wrong and wicked sence, even vnto
2. Pet. 3. 16 their owne destruction as Saint Peter telleth vs, would for their owne excuse, make God, even that God *that hath no delight in iniquity*, but is a iust revēger of al wickednes, to be the *cause & author of their evill.* The Manichees those auncient Heretickes, among many other their heresies did houlde this blasphemie. Yea and some other also

also perchaunce before them. In which respect Saint Ambrose, and longe before him Saint Cyprian, durst not saye with our Saviour CHRIST, *leade vs not*, but *let vs not*, or, *suffer vs not, to bee ledde into tentation*, perverting the sence; and chaunging the wordes. Neither are there wanting in these daies, which are bouldo to charge vs with that same blasphemie, if wee ascribe vnto GOD any more, then permission or suffering the actions of wicked men.

For the cleering of this point, because I purpose to speake one word or two, first I proclaime it vnto the worlde, that we are so farre from making God the author of sinne, in our selues or others, that wee fully consent in doctrine with Saint James, and giue vnto him the right hand of fellowshippe, when he admonisheth thus; *Let no man say when he is tempted, I am tempted of God. For God cannot be tempted with evill, neither tempteth hee any man.* But yet we knowe that it is not in vaine, that our Saviour Christ saith *Leade vs not into tentation*. Neither is it a kinde of speech, strange vnto them that are acquainted in Gods booke. For God is saide to *harden Pharaohs hart*. And in the prophet Esay, the people complaine thus. *O Lord why hast thou made vs to erre from thy waies, and hardened our hearties from thy feare?*

God not the author of sinne

Iam:1:13:

Exod:4:21

Esa:63:17:

And

And the Apostle Saint Paule, speaking of the
Rom. 1.24. Idolatrous Gentiles, saith that God *gaue them vp to their hearts lusts, vnto vile affections, into a reprobate minde.* And shewing Gods heauy iudgments against them that perish; by the deceiueablenesse of that man of sinne, and childe of perdition, he pronounceth that
2. Thes. 2. 11 *God shall send thē strong delusions, that they should beleeue lies.* In al which things the selfesame iudgemente of God against the wicked is expressed, that here is spoken of by our Sauiour Christ. For to *harden the hearte, to make to erre, to deliver into a reprobate mind, to send strong illusions*, is nothing else, but to leade into tentation, and the holy Ghost chargeth God with all these.

Nowe therefore let vs reuerently adore the iudgementes of God, and soberly consider, howe the holy Scriptures ascribe these things to god. And first we must resolue with our selues, and hold it as a principle in Diuinity, that God doth not put anie euill into any; hee corrupteth not their heart; neither maketh hee them euill, that were good. This bee farre from any Christian hart, thus to thinke of God. But as he is holy, hee loueth holines, and is the authour of all goodnes. And although God draweth all them that come vnto Christ, by the sweet motions of the holy spirit, as by a strong corde, or a double chaine: yet doth

God putteth no euil into vs:

Iob. 6. 44. God forceeth none to euill or good.

doth he not force or constraine any, either to do euill or good. For he is a most pleasant spring of wholsome water, from which no bitternes can come: and although he mooue vs effectually, yet he cõstraineth vs not forcibly to serue him, much lesse then to displease him. For heedesireth not that the wicked should die. These two things be cause they are confessed of all, neede no further proofe. Namely that God putteth not euill into any; neither constraineth them to doe euill. Ezec 18:23

From what founetaine then followeth the euill that we commit? *Everie man is tempted, when hee is drawen away by his owne concupiscence and is entised*, saith Saint James. That fruit springeth, from the roote of bitternes that is in vs. And we so readily, nay so greedily, yeelde vnto the prouocations of sinne, that we need no forcing at all therto. For this cause Iob saith, that *we drink in wickednes as water*: and the Apostle to the Hebrewes speaketh of *the pleasures of sinne*, as doeth Saint James also. It is therefore good councell that the same Apostle to the Hebrewes giueth, *Exhort one another daily while it is called to day, lest any of you be hardened, through the deceitfulnesse of sinne*. For sinne is like a cup, well mingled with sugar and delectable spices aboue, but with poison, in the bottome. At the first it hath delighte & pleasure, but in the end, bitternes & death. Thus then

Iam 1:14: Sinne commeth of ourselues

Iob:15.16

Hebr:11:25 Iam:4.1:

Heb: 3: 13:

then it appeareth, that sinne commeth not from God, but from our selues, yea and that with too much readines.

How then is God said to harden the hearte, to lead into tentation, to giue vp, or deliuer into noisome lusts, or a reprobate sence? Or how doth hee make men to erre? For as I haue shewed before, all these thinges are affirmed of him. Hee first withdraweth his holye spirite from those whome hee is saide to harden, and by that meanes are they become harde and vnprofitable to anye good worke, hauing that liuing fountaine of heauenlie graces stopped from them, whereby onlie they can be softened. For as GOD may bee truelye saide to harden the earth, as also hee doth threaten by his prophet Moses, that hee will make the *earth hard as brasse*, for the wickednesse of the people, not because hee putteth anye hardnesse into it, but because in withholding the droppes of heauen, and the raine from absue, it is become dry, and vnfruitefull: so hee hardeneth vs, when he softeneth vs not.

God withdraweth his spirit:

Leuit. 26. 19.

Then likewise hee doth more then suffer men to be solicited by such motions, & allured by such occasions, as through their fault draw thē to sin, and turne in the godly to their bettering, by making them to walk more warily before the Lord: but

Occasions of sinne.

but to the wicked, these occasions which are offered, & they most greedily according to their corruption doe abuse, are as it were furtherauntes, to the plucking vpon them gods iust iudgments. This may appear by that story of Ahab. God purposing to execute his wrath vpon Ahab a wicked king, hath with his ministring spirits, as it were a consultation, and saith: *Who shall entise Ahab, that he may go & fall at Ramoth Gilead?* And there came forth a certaine euill spirit and offered his seruice in this sort: *I* (saieth hee) *will bee a lying spirite, in the mouth of all his Propheres.* To whome the Lorde saide, *thou shalt entise him, and also prevaile, goe forth and doe so.* And of this the prophet of the Lorde Michaiah doeth conclude, that the Lorde *hath put a lying spirite, in the mouth of all Ahabs prophets.* And why should we thinke it straunge, that God shoulde in such sort deale with his creatures. The mother that loueth the childe most tenderly, yet if shee see him too greedye of a knife, will perchaunce sometime let the childe holde the knife in his hande, yea will so guide the knife, that it shall cut his finger, not that shee is careleste or that shee doeth not regard her childe, but thereby shee teacheth him to take heede, how he meddle with a knife againe. So God dealeth many times with thē whō he loueth, by casting such blocks in their

1. King. 22. 20. 22. 23.

wale, at the which whilest through their default they stumble and fall, they may learne afterwardes, to looke better to their feete, and to take heede more carefullie. As for the wicked and rebellious, God as a iust iudge, deliuereth them vp into a reprobate minde, as to a tormentour, euen hereto, beginne their endlesse punishment.

And as by such occasions hee tryeth the faithfulnesse of his seruantes, and discouereth the hypocrisie of the wicked: so doeth hee also giue witte and knowledge vnto al men whereby they deuise; and power also and abilitie, to execute and doe euen those thinges, that are contrary to his will. For whatsoeuer vnderstanding or strength we haue to doe any thing, from him only we haue it, *In whom wee liue, moue, and haue our beeing*. For God euen our good God, that hath giuen vnto vs such gifts of bodie or minde; doth not for the most parte withdrawe the same, no not when wee goe aboute those thinges that displease him: but doeth therein as politike and wise princes will doe, when they see subiectes whome they aduaunced to high authoritie, beginne to abuse their honour, and to despise their sufferaigne. They will let such a one alone vntill they haue taken him in the snare, and then will they not only resume their digni-

The knowledge that evill men deuise by, is of God

Act: 17: 28:

ty,

ty, and take it from him, but his life alſo. Euen ſo God letteth men alone that doe abuſe theſe his giftes, but when hee ſeeth his time, they ſhall pate deare for it; and ſhall render a heauie account, of their contempte of Gods good graces.

And whereas I ſaid before, that God doeth more then ſuffer occaſions to be offered vnto mē, which they readily turne to their hurt, as appeareth by his conſulting of Ahabs deſtruction, his ſending of that lying ſpirit whereby hee was deceiued; it is very conſonant to the whole doctrine of the holy Scriptures, which teach God to bee gouernour and ruler of the worlde, that the *anſwere of the tongue is of the Lord*, that *the ſteps of man are ruled of the Lorde*. For *O LORDE I knowe* (ſaieth the prophet Jeremie) *that the waie of man is not in himſelfe, neither is it in man to walke and direct his ſteppes*. Yea, *the kings hearte* (bee he neuer ſo mightie) *is in the hand of the Lorde, as the rivers of waters: hee turneth it, whitherſoever it pleaſeth him*. *Are not two ſparrowes ſolde for a farthing? and one of them ſhal not fall to the grounde without your Father*, ſaith Chriſt our Sauiour. *The Lot is caſt into the lap: but the whole diſpoſition thereof is of the Lord*. If he rule the tongue & ſteps, yea the harts of princes; if he haue to doe in the taking of ſparrowes, and

Prove: 16: 1
Pro: 20: 24:
Ier: 10: 23:
Pro. 21: 1:
Mat. 10. 29:
Pro: 16: 33:

the disposing of lots: doth it not hereby manifestly appeare, that hee worketh also in our actions, and in the occasions which wee turne to good or evill? But let us learne by examples howe these occasions of the evill that wee doe, are of God. David was allured to sinne by the sight of Bethsheba. That Bethsheba did bathe her selfe, and that David did at that time, rise out of his bed, and walke on the roofe of his Pallace, these actions, which were the occasion of his sinnes, were governed and directed by God. It was no doubt Gods worke also, that the Damosel did charge Peter to haue beene one of them that followed Christ, which was vnto him an occasion, to forsweare and curse himselfe in the deniall thereof. He that governeth the sparowes in their falling to the earth, and ordereth the lottes, did also direct them in these actions. What then? did God cause David to lust, or Peter to denie his Master? No hee made David to see Bethsheba, and Peter to heare what the Damosel saide: but the one had his owne lust kindled by the sight of his eie, the other his faith sore shakē, by hearing that question of the maide: and they both were deceived by their owne corruption, and drawen to sin by their owne fault.

Occasions of evill are of God not the abuse of the occasion

2. Sam. 11. 2

Mat. 26. 69.

But God hath in these things no sinfull affection, hee is holy in al his workes, And as a wise gover-

Psa. 145. 17

The ende

gouernour of al our actions, by ſuch falles he letteth his children ſee their weakenes, that they may take better hold of him that is their ſtrēgth; and ſo in mercy forſaketh them, for a time, that that they may cleaue the faſter to him for ever. But againſt the wicked, by ſuch meanes hee executeth his iuſt iudgements, puniſhing in them ſin by ſinne. And this is it that the Apoſtle Saint Paule teacheth the Theſſalonians. *Becauſe* (ſaith hee) *they receiued not the loue of the truth, that they might be ſaued: therefore God ſhall ſende them ſtronge deluſion that they ſhoulde beleeue lies, that all they might be damned which beleeue not the truth, but had pleaſure in vnrighteouſnes.* And thus do we yeeld vnto our great God ſoueraignety and dominion, in acknowledging his power and working in all things. And thus we giue vnto him the praiſe of wiſdome, *Who* (daily) *commaundeth the lighte* (of his mercie and iuſtice) *to ſhine out of the darkeneſſe* (of our ſinnes.)

why God doth this:

2. Theſſ. 2. 10

2. Cor. 4. 6.

Nowe out of this which hitherto hath beene ſaide, we learne firſt that God in all that we doe hat evill is, is author of the facte, but not of the faulte; of the worke, but not of the wickednelſe that is therein. So that wee muſt in every ſuch action, bee wiſe to put a difference, betwixt that which is Gods part therin; & that which our cor-

God author of the fact not of the ſinne:

rupt nature polluteth: as in many things there is to bee ſeene a manifeſt diſcrepaunce betweene a thing it ſelfe, and the imperfection that is in the ſame. A workeman cutteth with an axe or edge-toole that is broken or rough. The workeman is cauſe of the cutting, but not of the roughnes or vneuen cutting. The ſchoole-maſter maketh his ſcholler that ſtammereth to ſay his leſſon, and he in ſaying ſtutteth or ſtammereth. The Maſter is the cauſe of his ſpeaking, as iuſtly he may (for he hath authority ouer him) but the ſtammering, is of ſome imperfection in his ſpeech. Or the Maſter commandeth his ſeruant that halteth, to goe to doe ſuch buſineſſe as he hath for him to do: he is now the cauſe of his ſeruauntes going, but not of his halting; that is of himſelfe. So likewiſe God in all our workes, worketh in vs, or with vs, ſo farre as there is no corruption in the ſame: but the ſin that we commit, is wholy ours, and not his, as of the ſon of Sirach we may truly learne.

Eccl: 15: 11: 12. 20:

God worketh to a good ende

Secondly that whatſoeuer he worketh in vs, he doth it alwaies to a good end, and with a good affection: either mercifully dealing with his children to their amendment; or iuſtly executing his iudgementes againſt the impenitent; and alwaies ſetting foorth his glorie, both in the one, & by the other. So that if wee rightly examine his do-

tags, wee shall be so far frō making him the Author of sinne, that wee may rather plainely confesse, as truely wee may, with the Apostle Saint Paule, that God shall be iustified in his wordes, (yea and in his worckes also) and ouercome when he is iudged. And thus much of this questiō, whether God be the authour of sin, which God forbid we should once surmise. Rom: 3:5:

But for these wordes of this petition, there is not in my iudgement any great hardnes therin. For we pray, that God woulde not deale with vs according to our deseruing, neither reward vs according to our wickednesse, but that he would strengthen our weaknes, correct our cowardise, reforme our infirmities, and supply al our wāts: not giuing vs ouer to our owne lusts; but watching ouer vs with a vigilant eie, that wee fall not into such wicked lustes, as our owne corrupt nature is prone vnto. But because of this request there are sundry branches, it is not vnprofitable to speake of the particular thinges contained in this praier.

First therefore we craue of God, that seeing our weakenes is such, as that wee haue alwaies iust cause to mistrust our owne strength; God will in such sort deale with vs, that wee bee not tempted. That is, that no occasion bee offered vnto vs, whereby wee may bee mooued to euill. Wee pray not to bee tempted to evill.

For our nature is like to a water, which so long as it is not stirred or troubled seemeth cleare: But if a sticke, or anie other thing, bee it neuer so cleane, bee thrust into the same, the filth and mudde ariseth, and sheweth it selfe: euen so wee, vpon euerie occasion doe shewe our corruption, and our wicked affections vpon euery lighte motion, are moste readye to burst foorth. Wee therefore knowing our pronenesse to sinne, and our weakenesse to withstande such assaults, first desire that wee bee not tempted or solicited to euill.

Then also that if God see it to bee fit, either for his glorie, or our good, that wee shoulde so bee tryed: wee craue that God in this our triall, will not withdrawe from vs his helping hande, leauing vs to our selues, and our owne concupiscence. Because wee knowe that we are not then able to withstande the verye leaste assaulte, one minute of an howre, but that readilye wee yeelde, and are leade awaye captiues.

We pray for Gods helpe.

And thirdelye wee aske, that hee will assist vs by his grace. Because it is not enough if hee doeth but looke on. Therefore wee desire of our heauenlie Father, that *hee vvill not suffer vs to bee tempted, boue that vvee bee able, but vvill euen giue the issue vvith the tentation,*

Assistãce of Gods grace

1. Cor. 10. 13

that

that vvee maie bee able to beare it. That ſo wee maye heare to our vnſpeakeable comforte, that ioieful voice: *My grace is ſufficient for thee: for my power is made perfect through weakenes.* 2:Cor:12:9

Laſtly, in conſideration of our ſinnes which haue deſerued, that God ſhoulde in moſt ſeuere manner deale with vs: wee beſeech GOD, not to puniſh our former wickednesſe, with the looſing of the raines of libertye to ſinne heereafter: neither to acquite our looſeneſſe of life, with ignorannce or contempte of the worde, as God doeth many times moſt iuſtly: neither yet on the contrarie, to render to vs wickednesſe of life, euen with greedineſſe, without remorſe; for our careleſneſſe in the knowledge and ſeruice of him. For that God doeth thus deale with his diſobedient ſeruauntes, as many other teſtimonies doe prooue, ſo none more plainely, then that which the Apoſtle Saint Paule writeth to the Romanes, that the Heathen did after ſome ſorte knowe God, but did not glorifie him as God, wherefore God gaue them vppe to their heartes luſtes, and to vncleanenesſe, yea to moſt vile & vnnaturall filthines. And thus much concerning the firſt parte of this petition, wherein we intreate God to forbear to powre forth his diſpleaſure. Not to puniſh our ſinnes paſt. Rom:2:28: 24.26:

The ſeconde parte of this praier, is a crauing

The necessitie of this petition:

of his grace and assistance, *but deliver vs from euill.* He that vnderstandeth not howe necessarie this petition is; knoweth not how weake, simple, and heedlesse himselfe is; how strong, crafty, and diligent an aduersarie he hath. Her considereth not in what place he liueth, namely in the world, which sometime by faire words, and shew of profit or pleasure or such like worldly thinges deceiveth; and sometime by feares, dangers, griefes, & vexations terrifieth. He remembreth not howe great and ready a meane, this his subtile and slie enemie hath to preuaile, by reason of our owne *flesh, which lusteth against the spirit,* whereby it cō-
Gal. 3: 17: Rom. 7. 23: meth to passe, that we haue *a lawe in our members, rebelling against the lawe of our minde.* And vpon this occasion it is no hard matter for him to prevail, who hath within our selus so mighty helps, namely our desires, delightes, pleasures, and all our naturall disposition. So that the Apostle S. Peter had good reason to exhort vs thus, *abstaine*
1. Pet. 2: 11: *from fleshlie lustes which fight against the soule.* We therefore that are of our selues so weak, and subiect to sinne, and haue that our ancient aduersary who still goeth about as a roaring Lyon seeking whom he may deuour, with whom also our own lustes haue made such a conspiracie, that they are readie to betraye and deliuer vs into his handes: we I say, that stand in such a dangerous case, &

see our nature to be polluted with originall corruption, and our life to be stained with our actuall and committed transgressions, haue greate cause not only to say; but euen to crie from the bottome of the heart, with faith vnfained, *deliuer vs from evill.*

And as on the one side, wee see our wantes in that we are taught thus to pray; and our weakenesse to resist the assaults of Sathan: so we vnderstand also how vnable we are to deliuer our selus from euil: whether it be that *evill one*, our ancient enemy; or our owne euill lusts within vs, that are alwaies drawing vs to euill; or any outward euill, whereby we are troubled. In all these wee must craue helpe of our heauenly Father, otherwise we cannot be deliuered from them. For euen he *that gaue Iacob for a spoile, and Israel to the robbers*, because they sinned against the Lorde, as the story of the kings sheweth: He I say, and no creature, no Saint, no Angell, but as he is gods ministring spirite, sent and appointed to doe that seruice, is of power, to free vs from any daunger or distresse. And therefore wee must rest vnder the shaddowe of his wings, and not seeke anie other patrone or helper. In our necessities & bodilie wantes, vnto him we must say, *Deliuer vs from evill.*

Our vnabilitie to deliuer our selues:

Esa. 42: 24: 2. King. 24:

As for the euil whereby our soule is assaulted,

wee

we are much lesse able to free our selues from it.

Rom:8: 23: Eph:4 30: Ioh:1:13: Iam:1:18: 1:Pet:1:23: Ioh:8:36: Even we I say that *haue receiued the first frutes of the Spirit; and are sealed by the spirite of God vnto the day of redemption. We are borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God: with the worde of truth; that are borne* (I saie) *anewe, not of mortall seede, but of immortall, by the worde of God, who liueth, and endureth for ever:* We that haue so many graces bestowed vppon vs, cannot bee truely freede, vntil the sonne haue made vs free, and therefore must sob, and sigh, seeke, and sue, for that leading spirite of God, that *Spirit of adoption*, whereby wee (may) *crie Abba, Father*, and craue this grace and helpe of him, whereby wee may bee deliuered. For therefore did our Saviour Christ teach his holie Apostles, Saint Peter, vppon whome hee had bestowed many greate graces, Saint John, whō he loued aboue the rest, and Saint James, which three were counted to bee pillers in the Church, and the rest thus to pray, that al succeeding ages might learne, that our heauenly Father only can worke this our deliverāce frō evil.

Rom:8: 14: Gal:2:9:

What evill we pray against

Nowe although whilest wee are in this vale of misery, we alwaies haue occasions, to beseech God to deliver vs from all sorts of evill, bodely & ghostly, temporall and spirituall: yet heere especially we pray to be delivered frō those evils, the com-

committing whereof, is an offence against God. And because that for the perfecting of this our deliverance, there are sundry things so necessary, that without them it cannot be: therefore in this petition, we sue for all those thinges.

As first, that it would please god to loose the chaines of sinne, and to breake the fetters of iniquity, and to set our hart at liberty, from that miserable thraldõe and bondage wherein our transgression houldeth vs; that *we (being delivered from the handes of our enimies, might serue him without feare, in holines and righteousnes, all the daies of our life.*

The chains of sinne to be loosed

Luk: 1: 74:

Secondly, that wee being freede from sinne, and inlarged from the dominion thereof; may be coupled and knit faste vnto Christ our heade, so that by his spirit and power, wee may receiue a godly increase, in all Christian conuersation, towardes god or man. According to this did the prophet David make his humble suite thus: *O knit my heart vnto thee that I may feare thy name.* Our soule being thus glued vnto GOD, with the glewe of loue and zeale towardes him, wee shall bee so shielded vnder the shadowe of his winges, and fenced aboute with the power of his spirite, that not the gates of hell, shall bee able to bring vs into thraldome, or woorke our woe.

To be coupled to Christ:

Psal: 86: 11:

And

And that we may ſtand the faſter, in that freedome and libertie whereunto God hath brought vs: we thirdly aſke of him, that he will giue vnto vs, both his ſpirituall armour for our ſafety and defence, the *girdle of veritie, the breſt-plate of righteouſneſſe, the ſhielde of fauth, the helmet of ſalvation*: and alſo for a weapon, whereby we may anoy and put backe our aduerſary, *the ſword of the ſpirit, which is the worde of God*. For beeing thus armed at all aſſaies, with this ſpiritual complet armour, we ſhall with great confidence ſay, deliuer vs from euill, and with greater comfort, feele the effect thereof.

Spirituall armour: Eph: 6: 14: 16: 17:

Fourthly, we begge of him, that hee will buckle vnto vs this armour, that it may bee faſt and not eaſilie ſhaken of, when we are in the battell: And that he will teach vs, to vſe aright that ſpirituall ſword, which is the power of God vnto *ſalvation, to everie one that beleeveth*. For wee ſee that many doe handle the ſame to their owne deſtruction: whileſt they peruert the ſcriptures either for the mainetenaunce of their blaſphemies and hereſies; or for defence of their wickedneſſe.

The buckling of this armour: Rom: 1: 16:

Laſt of all wee aſke of our heauenly Father, that he will vouchſafe not onlie to incourage vs to fight with a good courage the Lordes battell; but alſo that he will hold vs vp that wee fall not,

God help:

and

and when we are downe, that hee will so protect vs, that then our enemie giue vs not a deadlie wound, but that hee will raise vs vp againe, and make vs able to stande against all assaultes of sinne.

But because these things cannot be perfected in vs, vnlesse God by his spirit make vs new creatures, taking away by little and little this our corruption: wee therefore aske in this petition, that it will please our heauenly Father, the worker of all mercy and grace; to giue vnto vs a hatred and detestation, of our owne vngodly & wicked affections, which of our selues we cannot attaine vnto. For we are greedily and violently caried, to loue and like them but too well. Therefore here wee craue that God would scatter and consume in vs by his good grace, all those motions whereby the world and Sathan our ancient enemy seeketh to deceiue vs. Then also that by the fire of his holy spirit, hee will kindle in our hearts, an earnest loue and longing. after the truth, godlinesse, with all other Christian vertues, that as by our hatred of sinne, we declare our selues not to bee of the worser sort: so by our loue of holy obedience we may proue our selues, to bee the children of God. And because in Christianity chiefly, not to profit is to goe backe: therefore wee also send vp our groanes vnto our good

Hatred of sin.

God,

Increase in goodnesse.

God, that he wil increase in vs these good things, and make vs to grow in knowledge and heauenly wisedome, zeale, godlines, loue, patience, temperance, and such other Christian ornamentes. And moreouer that he wil strengthen our weaknes, and confirme our feeblenes, that wee in this combate may prevaile, and obtaine the victorie through *Christ that liueth in vs, and strengtheneth vs.* Galat: 2: 20:

Now after these petitions in some sort explaned, remaineth the addition or conclusion of the Lords praier: *For thine is the kingdome, the power, and the glorie for ever, and ever, amen.* Which wordes although they are omitted by S. Luke, yet are they worthy to be thought vpon, not only because they are written by Saint Matthewe, but also because they contain profitable doctrine. And whereas there are two things necessary for vs to be perswaded of, in all the praiers that wee make, either to God or man, if we will pray confidently, and with hope that wee shall bee heard: that is an assurance of Gods loue, and a knowledge of his might: in the preface of this praier, Christ hath taught the former, when hee assureth vs that his loue towardes vs is such, as that wee may without doubting call him Father: and now in the knitting vp of the same, he calleth vs to the consideration of his power: that wee with com-

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for t may cal vpon such a God, as both will heare vs, because he loueth vs, and can helpe vs, because all power belongeth vnto him.

And first when wee acknowledge that kingdome to bee his, wee are taught not to haue our eies dazeled with the etternall glory of these worldly Princes or Potentates, whose breath is in their nostrels, *it departeth, they returne to their earth, and then their thoughtes perish:* but to fixe our hart and hope vpon him, to whome of right all kingdome and dominion belongeth: and in comparison of whome, the mightiest Monarches and most puissant Princes that rule vpon the earth, are but petty magistrates, that owe vnto him honour and homage. For when wee confesse that kingdome is belonging to him, it is as much as if wee had saide, that the kinges that wee see to rule and raigne vpon the face of the earth, are his lievetenants, set in their roomes by him, and by him to be deposed as he shall see it fit. They are to obey his commaundementes, and to governe as he prescribeth; or else that great king whose righte to raigne wee doe heere confesse, shall punish thē for abusing their authority. Soveraigne and absolute kinges they are not, howsoever they come to their roial estate, but his subiectes and servants. For whatsoever may be said to be kingdome, we say heere that it is his.

God aboue all kinges.

Psal. 146:4

Power to ſubdue his foes or helpe his ſervauntes

Secondly wee aſcribe vnto him power. So that as in the former title, we confeſſe that he only hath right to rule and governe: ſo heere wee graunt that he hath ability and means to diſpoſe of all thinges at his pleaſure. Earthly kings and princes be they never ſo mighty, and haue they never ſo good right to raigne over their ſubiects yet cannot alwaies either ſubdue their rebellious traitours that riſe vp againſt them; or without theſe ambitious neighbours, that ſeeke to encroach vppon their Dominions. But this our king, as he may claime as his owne all the kingdomes of the earth, yea the rule of heaven and earth, and of all his creatures: ſo becauſe power is his, that is, belongeth vnto him, and to no other, therfore hath hee ſuch might, that none can withdraw their neckes from the yoake of his government. Neither Pharaoh the mighty, nor Nabuchad-nezer the proude, nor Julian the Apoſtata (who confeſſed himſelfe to bee to weake to deale with this mighty and powerfull king) were able to withſtande him. For hee hath not onely the Angelles, his miniſtering ſpirites, to worke his will; but men alſo at his commaundement, to execute his iuſt wrath; not onely againſt their enemies, and ſuch as they hated, but even againſt their friendes and companions, as did the Midianites in the daies of Gideon.

deon. Hee (such is his power) can cast downe hailestones vppon his aduersaries to destroy them, as they did against the fiue Kinges that were gathered against Iosua. Hee can cause them to heare a noise of chariots, and horses, and a greate army, as hee did for Samaria against the Syrians, so that they fled for feare. Yea what thinge is there so weake or base, that hee cannot make stronge or valiant, to woorke his will. The frogges, flies, lice, yea the asshes or dust vnder our feete, are meane creatures and contemtible. But God by them made the stubborne and harde hearte of Pharaoh to yeelde. Worthely therefore wee yeelde vnto him the power and might, who because he *doth but speake the woord*, and thinges are effected, therefore doth even what himselfe willeth. So that we iustly may say as Christ hath taught vs, *thine is power*.

Iudg:7:22

Ios:10:11

2:King:7:6

He maketh weake meanes stronge

Thirdly we ascribe vnto him glorie, that is, honour, laude, and praise. Because hee wisely gouerneth the whole worlde, and mightely disposeth of all thinges, as it seemeth good to him: wee doe therefore confesse most willingly, *that not vnto vs, but to his name the praise must bee giuen*. The summe therefore of this conclusion is, that GOD rightfullie may, and mightelie doth, dispose of all thinges; and therfore

Psal:115:1

that the glory of all our actions belongeth vnto him, and no other.

And we must marke this word *for*, which sheweth that the wordes following are a reason of that which went before. Wee seeme therefore in the shutting vp of this prayer, to declare what it is that hath imboldened vs to call vppon him. Euen this, because kingdome is his, and therefore nothing cannot be done, but at his appointmente. Power is his, and therefore wee can haue no helpe, but from him. Glory is his, and therefore cannot bee yeelded to our selues, for anye our doinges, or to anye other creatures whatsoeuer. Heere therefore wee learne a most necessarie lesson, which the LORDE GOD for his greate mercies sake, imprinte in the hearts of them that call vppon the name of the LORDE, that they maye learne to departe from that greate iniquitie, wherewith the world hath beene, and yet is, most daungerously infected. For wee haue in our necessities, distresse or daunger, vowed our vowes vnto them that were no Gods, that if they woulde deliuer vs, wee woulde bee thankefull for it, and offer some token of thankefulnesse vnto them. Wee haue prayed vnto them, as if they coulde helpe vs. Wee haue bowed our selues before them, as if they had beene Gods. Wee haue put in them

The cause of our boldnes in prayer.

them too much truſt and confidence, as if they had beene able to doe vs good. Yea, before ſtockes and ſtones, the worke of ſome carpenter or Maſon, with the helpe of a Painter, wee haue ſaide euen before the Images of men or women, without regarde of what ſere or ſorte they are, *Our father.*

But here our Sauiour CHRIST in theſe wordes teacheth vs, that we cannot confidentlye call vpon anye for helpe or ſuccour, but onlie vppon him to whome kingdome, power, and glorie belongeth, that is vpon God only. Let them then that doe pleaſe themſelues ſo well, in their inuocation of Saintes or other creatures, bring foorth and ſet before vs anye creature in heauen and earth, anye Angell or Archangell, any Sainte departed man or woman, that can truelie challenge to themſelues kingdome, power, and glorye; then maye they with the better aſſuraunce call vpon ſuch, if alſo they haue anie warraunte out of the woorde of GOD, that ſuch will haue a Father-like loue and care ouer them. But *kingdome, power, and glorye belonge to* GOD *onlie*, and therefore our prayers alſo, cannot well and Chriſtianlike be made or directed to any other. And thus much for the inſtruction or leſſon that heere we haue to learne.

We haue also out of this comforte or consolation, in that we who in the beginning assured our selues of his Fatherly loue towards vs, doe now also know his power and might that hee hath to doe vs good. So that as we may rightly and truly perswade our selues, that hee will helpe vs because he hath a Fatherly affection vnto vs: so we may assure our selues likewise, that he can do vs any good, that wee stande in neede of, because that all kingdome, power, and glory is his, and therefore all things are at his commandemente. And thus much as it pleased God to directe my pen, haue I thought good to set down, for the explanation of that, which wee commonly call the Lordes praier.

Now I beseech thee (O Christian Reader) to consider well with thy selfe, how necessarie an exercise praier is for vs, who heere as Pilgrimes and straungers, doe trauell in this vale of misery, where wee finde manie wantes, fall into many daungers, are swallowed vp of many griefes, and compasses about on euery side, with many lustes, that fight against our soule. In all which calamities, wee haue no supply, safety, cõfort, or defence but in flying to our heauenly Father, making our moan, & vttering our cõplaints vnto him, and as it were shaddowing our selues, vnder the protection of his wings. Neither can

we

wee doe this, but by humbling our selues before the throne of grace, by our feruent and faithfull praiers, crying not in words only, but in heart especially, *Our Father which art in heaven.*

And because aboue all thinges Gods glory must be sought for; let vs as we are heere taught first and formost pray, that our good and gracious God will so direct our hearts, our mouthes, and al the members of our body that in thought, word, and deed, wee may seeke euery one of vs, in our vocation and place, and according to the talent committed vnto vs to glorify his holy name, yeelding our selues to bee gouerned in al things by him, and that wee may studie to the vttermost of our power, and imploy our whole indeuour to aduance his kingdome; submitting our wils vnto his most holy will, in all our conuersation.

And let it not content vs when wee haue thus praied as in this praier we are taught: but let vs also examine without partialitie, whether wee haue according to the trust committed to vs, sincerely sanctified Gods name, inlarged his kingdome, and obeyed his will, according to the authority, power, learning, wisdome or wealth bestowed vpon vs: that if we finde our selues shorte in any duty, prince or subiect, of high or lowe degree, learned or vnlearned, we may know & confesse, that to begge of God, that which our selues

do not with our whole might ſtriue to further; is to bewray the weaknes of our prayers, that they come not from the good treaſure of a ſanctified hart, and to diſcouer our owne hypocriſie.

Or if we aſke the things that pertaine to vs, whether belōging to this life preſent, or els thoſe moſt excellent graces, of forgiuenes of ſins, and ſanctification of Gods ſpirit, to keepe vs frō ſin: we muſt alwaies remember, that to prayer, wee moſt ioine practiſe of holy obedience and Chriſtian life, that wee may powre forth our prayers not onely with lifting *vp of pure hands*, but alſo
1:Tim:2:8: with a *cōſcient demaūding, which a good conſcience*
1:Pet:3:21: *maketh to God*. By this meanes it ſhall come to paſſe, that as our aduerſaries wil driue vs to vſe that comfortable remedy of prayer, whereby we ſhal think our ſelues wel quieted, when we haue made our moane to our heauenly Father: ſo our petitions, proceeding from ſuch a ſanctified hart, ſhalbe acceptable to God, through Jeſus Chriſt our Lorde, being ſeaſoned and made ſauory and ſweet, with thoſe ſweet *Odours, that were giuen*
Revel. 8:3: to that Angell with the golden cenſer that hee ſhould offer *with the praiers of al Saints*. To the which Angel, euen the Angel *of the couenāt*, Chriſt Jeſus, with the Father and the holy Ghoſt, be al honour, power, and glorie now and euer: *Amen*.

FINIS.

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